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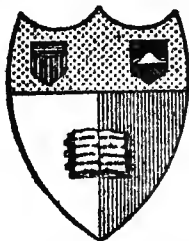
THE UPLIFT OF CHINA



ARTHUR H. SMITH

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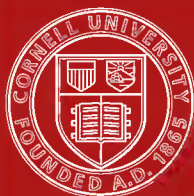
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THE UPLIFT OF CHINA

THE
UPLIFT OF CHINA

BY THE
REV. A. H. SMITH, D.D.
AUTHOR OF
'CHINESE CHARACTERISTICS,' 'VILLAGE LIFE IN CHINA' ETC.

*WITH A SUPPLEMENTARY CHAPTER UPON
THE WORK OF THE CHURCH MISSIONARY SOCIETY*

LONDON
CHURCH MISSIONARY SOCIETY
SALISBURY SQUARE, E.C.

1909

PREFACE

TO

BRITISH EDITION

THE remarkable success which has attended the text-books for missionary study issued by the Young People's Missionary Movement of America, together with the fact that its committee had secured for the next course of study a book from the pen of Dr. A. H. Smith, one of the ablest writers upon China, created a desire in the minds of those engaged in promoting similar study on this side of the Atlantic to obtain this text-book for use in Great Britain.

At the same time a variety of reasons made a separate British edition desirable. It was obvious that in certain places,

especially where comparisons were made between the East and the West, the author had American readers more particularly in view, and emphasis was sometimes laid upon methods and incidents which would be of more interest to students in America than to those in this country. It was further found that a certain amount of rearrangement would be necessary in order to make the book thoroughly suitable for use in mission study classes. The British editors had in their hands only the first draft of Dr. Smith's manuscript, and time unfortunately did not permit of submitting the book to Dr. Smith for final revision. The changes have therefore unavoidably been larger than the editors would have liked. Chapters IV., V., and VI. have been to a considerable extent rearranged, and in parts rewritten, although the bulk of the matter contained in them remains as it came from Dr. Smith's hands. More particularly the sections upon Opium, Ancestor Worship, and Early Protestant Missions are almost entirely new. The questions at the end of the chapters and the index and bibliography have been

prepared by the British editors, and they are also responsible for the illustrations.

Dr. Smith must be exonerated from responsibility for any errors that may have crept in during the process of revision, and for any defects that the book may contain ; while for the clearness of the general arrangement, the conciseness of presentation, the freshness of the style, and the excellence and interest of the matter he deserves the entire credit.

The text-book is being issued in Great Britain conjointly by several missionary societies and other organisations interested in missionary study. In some of the editions an additional chapter will be found dealing with the missionary work of the society responsible for that particular edition.

The editors owe a deep debt of gratitude to various missionary societies for their generous loan of photographs, and to Messrs. Oliphant, Anderson and Ferrier for those facing p. 14 ; to those missionaries and others who have read the manuscript, among whom special mention must be made of the Rev. W. A. Cornaby,

one of the leading authorities upon things Chinese; and for the correction of all the spelling of place-names to Mr. Marshall Broomhall, whose recent excellent book upon 'The Chinese Empire' and forthcoming atlas make his help in this matter of such signal value.

The spelling of geographical names has been revised by him in accordance with the new system adopted by the Chinese Imperial Post-Office, but that of other names has not been altered. In all cases the spelling is as nearly phonetic as possible.

AUTHOR'S PREFACE

THE problem of China is to a large extent the problem of the world. Even to those who have hitherto taken but slight interest in 'world-politics,' it is becoming dimly discernible that in Eastern Asia the Occident has greater and more difficult questions than it has ever yet settled, or even faced. War, diplomacy, commerce, industrial expansion, governmental reforms, have all had, or are having, their part in the unprecedented realignment of the Far East; but it is the inevitable weakness of each and all of them that they never settle anything, while they tend to unsettle everything. Those who recognise that moral and spiritual forces ultimately rule the world will increasingly feel that the West owes it to the ancient East to pay back a part of its age-long debt by helping to lay deep

the foundations of an Oriental Christian civilisation.

In a necessarily compendious outline such as the present it is impracticable to illustrate as they should be illustrated the amount and the quality of the work which Christian missions have done and are doing in China. For this reason it is the more essential freely to use collateral helps, to which end a small bibliography is appended. It is greatly to be hoped that those who may read this book may never lose their interest in its subject nor cease their study of it.

In the great century upon which we have entered it is important that the rising generation should have a large funded knowledge of the part which the Far East has played in the history of the world hitherto, and a clear perception of the much larger part which it is to take in the immediate future, and of the duties and privileges of the Anglo-Saxon race to contribute to the peace of the world by helping to establish in it the kingdom of God.

SHANGHAI, CHINA :

December 25, 1906.

CONTENTS

CHAPTER	PAGE
I. A GENERAL VIEW OF THE CHINESE EM- PIRE	1
II. A GREAT RACE WITH A GREAT INHERITANCE	27
III. THE PEOPLE : THEIR SECULAR LIFE . .	56
IV. THE PEOPLE : THEIR RELIGIONS . . .	83
V. CHRISTIANITY IN CHINA	113
VI. PRESENT DAY MISSIONS IN CHINA . .	157
VII. FORMS OF WORK AND PROBLEMS . . .	195
VIII. THE TRANSFORMATION OF CHINA : ITS CONDITION AND ITS APPEAL . . .	235
SUPPLEMENTARY CHAPTER : THE C.M.S. CHINA MISSION	262
GENERAL BIBLIOGRAPHY	291
INDEX	301

THE UPLIFT OF CHINA

CHAPTER I

A GENERAL VIEW OF THE CHINESE EMPIRE

IF the unknown people who, at an un-
known time, from an unknown place of
departure, but probably from the extreme
west of Asia, started on their march to the
extreme east, were consciously choosing
their destiny, they could not have chosen
better or more wisely. The country which
we call China, but for which the Chinese
equivalent is Middle Kingdom (now changed
more appropriately to Central Empire), is
one of the most favourably situated regions
on the earth's surface. Lofty mountains
give rise to a magnificent river system ;
there is a coast line of about two thousand
miles, a fertile soil, a temperate climate,
and every variety of production. China

**Favourable
location of
China.**

lies mainly within the temperate zone, and in what is known as 'the belt of power,' within which all the great races of mankind have had their origin and have worked out their destiny.

**Divisions
and area.**

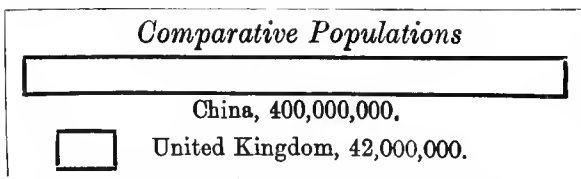
The Chinese Empire is composed of China Proper, or the Eighteen Provinces, and the dependencies of Manchuria, Mongolia, Tibet, and Chinese Turkestan. A large part of this territory has never been surveyed at all, so that varying estimates of the area are readily accounted for. The figures quoted are from the standard authority of the 'Statesman's Year-Book' (for 1906), but it must be understood that they are only approximate, and merely represent 'the last guess at the case.' According to this work, China Proper comprises a little more than a million and a half square miles (1,532,420); Manchuria, 363,610 square miles; Mongolia, 1,367,600; Tibet, 463,200; Turkestan, 550,340; making a total of 4,277,170 square miles. The Chinese Empire is thus larger than the entire continent of Europe. Manchuria alone is about three times the size of the British Isles. Szechwan, the largest of the eighteen provinces, is roughly about the same size as

France ; while Chekiang, the smallest, is rather larger than Ireland. It will be observed that China Proper is in area a little more than a third of the total empire.

<i>Comparative Areas</i>	
Chinese Empire, 4,200,000 square miles.	
□	United Kingdom, 121,000 square miles.

The question of the population of China **Population.** is one of the insoluble riddles of contemporary history. In 1904 Mr. Rockhill, the American Minister to China, came to the conclusion that all the official estimates made within the past 150 years are far in excess of the truth, and that the number of the inhabitants of China Proper at the present time is probably less than 270,000,000. The figures usually quoted are those furnished by the Chinese Government, as the result of an estimate made for the purpose of apportioning the indemnity of 1901. According to this, the population of the eighteen provinces is 407,253,030. The population of Manchuria was estimated by the same authority as 16,000,000 ; that

of Mongolia as 2,580,000; that of Tibet as 6,500,000; and that of Turkestan, etc., as 1,200,000; making a grand total for the whole empire of 433,533,030, or more than ten times that of the United Kingdom. On the whole, one may well assume the round number of 400,000,000 as a working hypothesis for the population of China, although in the opinion of some judges the figures may be too large. On the foregoing basis the population per square mile for China Proper would be 266, the most densely populated province being that of Shantung, with 683 to the square mile, and the least so that of Kwangsi with 67. It should be noticed that although China Proper and Manchuria comprise considerably less than half the territory of the empire, they contain more than thirty-nine fortieths of the population.



Natural divisions of China Proper.

China Proper falls into three natural divisions—the dry North, the Valley of the

Yangtse, and the Southern Provinces. In the north the mule and pony are used as draught animals, and as one approaches the borders of Mongolia long strings of camels become a familiar sight. In the Yangtse Valley highways are replaced by waterways, and vehicles other than the sedan-chair and the Chinese wheelbarrow do not exist. The people of the north are much stronger and bigger in physique than those further south, having Tartar blood in their veins. In the southern provinces the people are of a mixed origin, the aboriginal races having been driven further and further south as the result of successive invasions. Scattered through the southwest of China are a number of aboriginal peoples, chief among which are the Miaotse. These have affinities with the neighbouring peoples of Burma and Siam, but many of them are in dress and habits scarcely distinguishable from the Chinese. The past two or three years have witnessed a remarkable number of conversions among these aboriginal tribes.

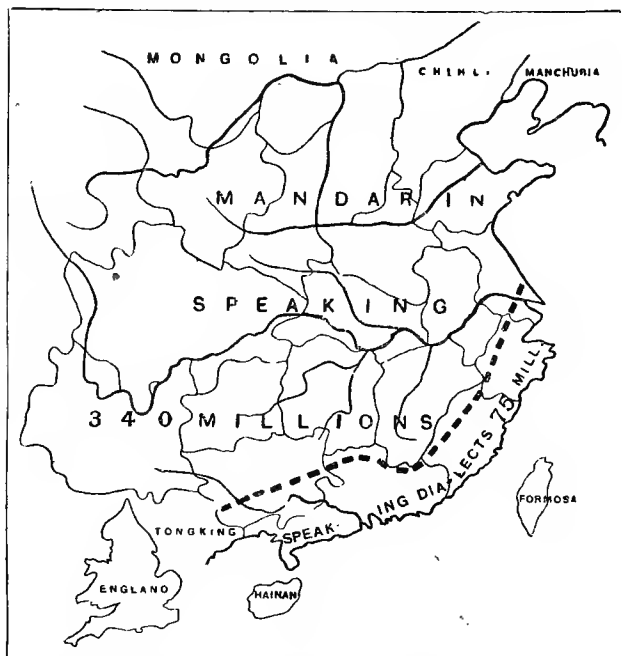
China possesses a common language, but in so far as this is common to the whole country it is a written and not a spoken

Language and dialects.

language. It is that of the classical books and of literature, and is understood only by the educated. When it is read aloud, in order that it may be intelligible to the hearers, it must be translated into the spoken language, which varies in different parts of China. That spoken by about three-quarters of the population is known as Mandarin. It varies somewhat from north to south, but a man from the centre of China could be well understood in all parts. In the south-eastern and southern provinces, however, Mandarin is not spoken, and a most perplexing variety of dialects is found. The dialects of the province of Fukien might fill anyone with dismay. In this small corner of the empire the people living in adjacent valleys have sometimes a difficulty in understanding one another, and many of the dialects of South China are a foreign language to a Chinese from an adjoining province. This fact naturally creates great difficulties in missionary work in these coast provinces. The British and Foreign Bible Society has had to provide versions of the Scriptures in twelve distinct languages or dialects—apart from Mandarin—for use in South

General View of the Chinese Empire 7

China, and others are being called for; while missionaries cannot be transferred from one station to another without the loss of time involved in learning a new dialect.



The area of China is extremely diversified, abounding in mountain ranges and hills, and traversed by many great rivers. The 'great roof of the world' in Tibet stretches its huge snow-capped masses into

Physical features.

the provinces of Yunnan and Szechwan, and, starting from thence, buttresses of mountain ranges are thrown out, diminishing in altitude as the coastline is approached.

**The Yangtse
River.**

Of the great rivers of China the mighty Yangtse, and the Hwang Ho, or Yellow River, are the chief. Each of these rises in the mountains of Tibet, and finds its way eastward to the sea. The Yangtse, which is sixty miles wide at its mouth, forms with its numerous tributaries one of the most important river systems in the world, well deserving to be called the Girdle of China. It is navigable by large ocean steamers to Hankow, more than six hundred miles from its mouth. Steam vessels run to Ichang, about four hundred miles further up. Beyond this the famous Yangtse gorges begin, and although steamers have made the ascent to Chungking, about seven hundred and twenty-five miles above, the rapids are so dangerous that the route is at present impracticable. The 'Four Streams,' which give their name to Szechwan, are all of them important avenues of trade.

**The Yellow
River.**

The Yellow River, on the contrary, which makes a vast circuit through the



A MOUNTAIN PATH IN CHINA



THE YANGTSE GORGES

north-west of the empire, passing through regions of clay and sand, is not only for the most part useless for navigation, but richly deserves the name of 'China's Sorrow,' on account of its perpetual overflow, its frequent changes of channel, and the expense of guarding against the breaking of the artificial banks, which are generally composed merely of earth reinforced by the stalks of the sorghum. In the year 1887 especially, the Yellow River completely altered its course, finding its way by devious routes southward to the sea, and was the cause of terrible disaster, countless villages being suddenly swept away like ants under a rain-spout.

The canals of China, largely found in the central provinces, are numerous, and date from a time when none such existed in Europe. The so-called Grand Canal extends from Hangchow, the capital of Chekiang, crossing the Yangtse and Yellow Rivers, to Lintsingchow in Shantung, where it enters a river flowing to Tientsin. The canal was formerly a great artery for the transport of the imperial tribute grain, but upon the adoption of the sea route it became superfluous for that purpose, and has not been thus used since 1900.

**Artificial
waterways.**

**Interior
navigation.**

All but the mountainous provinces have rivers of considerable importance, and no people ever better understood the art of using navigable waters than the Chinese. Relatively insignificant streams like the Wei River, with which the Grand Canal unites, convey a traffic beyond all proportion to their size. Chinese craft are modelled after the water-fowl, not after the fish, and can traverse very shallow water. Some varieties of specially constructed 'double-enders' carry surprising loads, while drawing only a few inches of water. The sails, of cotton or of matting, hang loosely to huge masts, and being stiffened with bamboo poles appear cumbrous and clumsy; yet with these the boatmen can sail very close to the wind, and in general they manage their boats with a skill elsewhere unsurpassed. In a few minutes the mast can be removed and laid flat, in order to lessen resistance to head winds or to pass under bridges.

Lakes.

In striking contrast to the number and the importance of its rivers are the fewness and the unimportance of China's lakes, of which those best known are the Poyang and the Tungting, each of them shallow,



AN ANCIENT CANAL



THE SHANGHAI BUND

and each highly untrustworthy at certain stages of water.

The Great Plain of China extends northwards from the Lower Yangtse, and includes the greater part of the provinces of Kiangsu, Honan, Shantung, and Chihli. It supports a population estimated at more than a hundred millions, the density of which reminds one of the province of Bengal. It is about the same area as the latter, and is also largely alluvial in its origin. It has been created by the deposits of the Yangtse and the Yellow Rivers, as Egypt has been by those of the Nile; and it is estimated that the land at Shanghai stretches fifty miles further into the sea than it did in the time of Christ.

The Great Plain.

A peculiar feature of northern China is the *loess* soil, which is found in an extensive region of which the province of Shansi is the centre. It consists of a peculiar brownish earth possessing the 'striking peculiarity that, while so soft and friable that it may be powdered between the fingers, it is of such firm consistency that, when excavations are made in it, walls hundreds of feet high will remain standing like granite, though quite perpendicular.'

The 'loess' soil.

It occurs often in a terrace formation admirably adapted for farming; and the terraces of the *loess* country are one of the sights of China. Through this soft soil the rivers have cut their way down to the rock formation beneath, leaving vertical cliffs sometimes several hundred feet in height. Similarly the roads become worn down to depths of as much as seventy feet, the walls remaining quite perpendicular. In these walls the inhabitants have excavated their dwellings, which, though damp, dark, and smoky, serve as homes for great numbers of the poor. The *loess* deposits, owing to the frequent and immense fissures, are a great obstruction to travel, and are proving a difficult problem for the builders of railways. The soil is naturally rich, and exceedingly productive when the rainfall is adequate, but periods of drought are followed by famine.

Climate.

The 'Japan Current,' prevented by outlying islands from reaching the shore, has an effect upon China similar to that of the Gulf Stream, but less marked. 'The average temperature of the whole empire is lower than that of any other country in the same latitude. Canton is the coldest

place on the globe in its latitude, and the only place within the tropics where snow falls near the seashore.' While the climate is in general much more regular than the 'weather' of England, it varies greatly in a series of years. In the north the climate is very dry, and there are great extremes of heat and cold. In Peking the thermometer varies from zero (Fahrenheit) in winter to above 100° in summer. The cold is exceptionally penetrating, and during the winter 'great hurricanes of northerly winds sweep over the country chilling man and beast until they cannot move.' Southern and Central China in the warmer months are oppressively hot, and, as in India, the night often gives little relief. Szechwan is damp and steamy in summer, the number of clear days being few when compared with the north, and even in Chekiang the damp summer heat with the thermometer over 90° is very trying. In northern China there are peculiar electrical conditions which affect unfavourably the nervous system of many foreigners.

The so-called rainy season in China is to a considerable extent dependent upon the south-west monsoon. The amount of the **Rainfall.**

rainfall varies from 70 inches in Canton to 36 in Shanghai and 16 in Chihli.¹ These are the averages over several years, but the rainfall shows marked variations from year to year. On the Great Plain three-fourths of the rain generally falls during July and August. In that region the spring rains are generally scanty and often almost absent. That this is no new circumstance is indicated by the ancient adage that 'Rain in spring is as precious as oil.' Among the many reforms needed in China a redistribution of the rainfall is one of the most urgent—a much larger supply in spring and in the late autumn, and much less in summer.

Floods and typhoons.

In spring the melting of the snows upon the distant mountains causes the rivers to rise sometimes as much as 40 feet beyond their ordinary level, and many disastrous floods are the consequence. How vast a sum of human misery is represented by the following laconic telegram, describing the results of a flood in 1898: 'Nine counties devastated, hundreds of villages submerged, thousands of homes ruined.' The coast of China is liable to terrible

¹ The average rainfall in Great Britain is 24 inches.



CROSSING A FLOODED RIVER



A ROAD IN THE LOESS REGION

typhoons, one of the most terrific of which occurred in September 1906 in Hongkong almost without warning, resulting in the loss of many thousands of lives (including that of Bishop Hoare, of Victoria), in the wrecking of steam vessels of all sorts and sizes, and involving a loss estimated at a million pounds sterling, all in the space of less than two hours.

Epidemic diseases, while common in **Diseases.** China, are much less fatal than in India. At intervals Asiatic cholera commits fearful ravages, which are practically unchecked. Smallpox, diphtheria, and some other diseases may be said to be both endemic and epidemic, never wholly absent, and not infrequently recurring with extreme violence. The bubonic plague has firmly rooted itself in the south-eastern part of China and in Hongkong, and the percentage of mortality, largely although not exclusively among the Chinese, is in this time of enlightenment unparalleled. Tubercular affections are perhaps the most fatal to Chinese. Many of the foregoing diseases are entirely preventable, the high death-rate being due to the dense population, and to the equally dense ignorance of sanitary laws, and the

complete indifference to them when pointed out. Yet foreigners in China are probably as healthy as in other lands with similar climatic conditions. It is a favourable testimony to the Chinese climate that seven missionaries who arrived in China in the 'fifties' were still engaged in active missionary service in the early part of 1903.

Scenery.

To the traveller who passes through beautiful Japan to northern China, with its unvarying levels, the view is distinctly disappointing. But the Chinese Empire is broad and has every variety of landscape—lofty mountains, the sublime gorges of the Yangtse, and in the south-central and southern provinces a semi-tropical luxuriance of vegetation most pleasing and attractive to the eye. In mountainous regions temples are often placed with great skill on commanding sites, where a survey of human industry may be combined with a secure retreat from the cares of 'dusty earth.' The pagoda is one of the few benefits which Buddhism has conferred on China—a relic of a period when faith was active and vital, and not as at present a mere historical reminiscence. Many of

the bridges over Chinese canals are extremely picturesque, while the suspension bridges over the rivers of the south-west, made of bamboo ropes or iron chains, have attracted the admiration of all travellers. In the southern portions of China city walls are found mantled with ivy, although undue sentimentalism is perhaps checked by the pervasive presence in the canals below of boatloads of liquid manure.

**Mineral
resources.**

The mineral resources of China appear to be practically inexhaustible, and are as yet virtually untouched. Coal and iron, twin pillars of modern industry, exist in unsurpassed abundance. The coal-bearing areas alone have been estimated at more than 200,000 square miles—a territory twenty-five times the size of Wales. Every traveller through Shansi is struck with the evidence not only of overwhelming riches of coal and iron, but of many other minerals, including almost all which are of economic importance. It is a remarkable fact that instead of being limited to a few favoured districts, the coal measures of China are found all over the empire and in every province. Pure magnetic iron ore is produced in the greatest abundance. Some of

the mines furnish a quality of coal quite equal to the best Welsh anthracite. That this vast potential wealth has been hitherto unused is chiefly due to three causes: profound ignorance of geology and of chemistry, lingering superstitions about 'fung-shui' and the 'earth-dragon,' and official exactions in mining the precious metals. Salt has always been a Government monopoly. It is produced not only by evaporation from sea-water, but from natural deposits, and in Szechwan from brine brought up from deep wells. Among the conditions necessary for turning large portions of China into hives of prosperous industry are thorough scientific knowledge, abundant capital, and commercial confidence, all of which are seriously lacking and must be introduced from abroad.

Wealth.

In view of its immense resources the question is natural, Is China a rich country? It has almost illimitable possibilities, yet the people, taken as a whole, are poor. So fierce and so continuous is the struggle for mere existence, that it is natural that whatever once for all puts an end to it should be regarded as divine. In many parts of China the god of wealth is the most

popular divinity. In the triad which sums up all that man can ask or hope for, wealth, official emoluments, and old age, the place of honour is given to the first named, without which the others would be barren. With the exception of the purchase of land, the supply of which is limited, there are few safe investments. In every business the risks are great. Interest on loans varies from 24 to 36 per cent. or even more, yet most Chinese are in debt, and their ideas on the subject are indicated by the proverb, 'A big boat carries a big cargo, and a great man may have great debts.'

Chinese cities are discriminated as *fu* (called by foreigners prefectural), *chow* (sub-prefectural), and *hsien* (district, or county). (The *ting* is relatively unimportant, and may be disregarded).¹ Each *fu* governs two or more cities of the lower rank. Some *chow* cities also govern *hsiens*, thus being virtually prefectural. It is important to remember that the title of a city (as *e.g.* Paotingfu) may refer to the space within the walls together with the suburbs (as with us), or it may denote the entire area governed by the magistrate of that city.

**The cities
of China.**

¹ Except in Chihli.

In this sense cities, towns, and villages are rightly said to be 'in' another city.

Some cities
deserving
special
mention.

It is desirable to become familiar with the names and positions of at least a few Chinese cities, of which ten have been selected for brief mention. There are in the eighteen provinces about 1,677 walled cities.¹ The number of treaty ports is at present something over forty, several of them without trade of any importance.

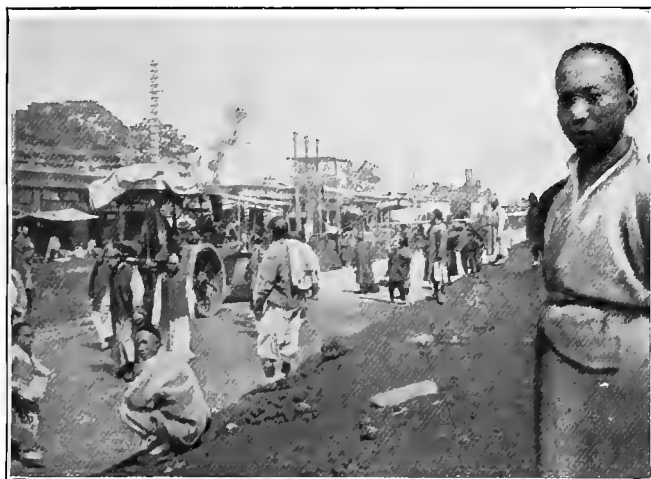
Peking.

1. Peking (northern capital, a designation rather than a 'proper name,' the official title being Shuntienfu) was the capital of all China in the Mongol Dynasty (1264), abandoned on the incoming of the Mings (1368), but re-occupied in 1403. It was taken without opposition by the Manchus in 1644. Since the stirring events

¹ It might naturally be supposed that nothing would be easier than to ascertain the exact number of 'administrative cities' in China, but in reality it is impossible to speak with absolute certainty. Methods of enumeration do not appear to be the same, and 'official' lists disagree. Prefectural cities (fu), of which in the eighteen provinces there are 181, should be omitted, since they are also enumerated as counties (hsien). The province of Shengking (Fengtien) is sometimes included in China Proper, and again excluded. There are in all four 'provinces' outside the Great Wall, with a total of at least ninety-seven cities; and if inner and outer Mongolia are taken into the reckoning (with a totally different nomenclature) there would be many more.



STREET IN OLD CHINESE CITY



STREET IN MODERN PEKING

of 1900 it has been greatly altered, but it continues to be perhaps 'the most interesting and unique city in Asia.' Its walls are twenty miles in circumference, and its population is estimated as nearly a million. It is still the seat of the most important examinations; the home of many legations, each protected by its little army; the residence of the Court; and in every sense the seat of Government.

2. Tientsin, the port of Peking and **Tientsin.** the gateway of several provinces, is situated about forty miles from the sea, and is destined to be a place of growing importance as a commercial, railway, and educational centre. Like Peking, it is now connected with Europe by rail, by means of the Siberian line. It is the residence of the Governor-General of Chihli, at present much the most important official in the empire. The estimate of the population of Tientsin by the Imperial Maritime Customs is 700,000.

3. Shanghai, on the Hwangpu, a tribu- **Shanghai.** tary of the Yangtse, is the commercial metropolis of China. Its foreign settlements are thoroughly cosmopolitan, and in a way democratic. It was formerly an

insignificant county seat, and the adjacent land was devoted to market gardens, although some of it now bears a value comparable to that of property in London. Shanghai is the most important port, as it was one of the first to be opened to foreign trade, and may be regarded as the chief base of communication with the outside world. It is the headquarters of the China Inland Mission, a base for many other missions, and it has been the meeting-place of the three great missionary conferences in China (1877, 1890, 1907). The Customs estimate of the Chinese population is 620,000.

Nanking.

4. Nanking (southern capital) has only lately (1899) become a treaty port. It was the first capital of the Mings, and was captured by the Taiping rebels, who were the means of its ruin for the time. It was here that the leaders of that movement were captured. The population is estimated (Customs) at 225,000.

Hankow.

5. Hankow, already mentioned, with Hanyang across the river Han, and Wuchang (the provincial capital) on the south bank of the Yangtse, may be regarded as the inland centre of the Chinese

Empire. Large steamers maintain a constant communication with the open sea ; while smaller craft carry on the trade with the upper Yangtse. It is also the railway centre of China, being the terminus of the Peking-Hankow Railway already working, and also of the projected Canton-Hankow line. A hundred millions of people are within easy reach of it. It is destined to be one of the great workshops of the world, the Chicago of the East. Dr. Muirhead, with the eye of a great general, recognised its strategic importance, and Dr. Griffith John was sent to do missionary work in it in 1861 as soon as the interior of China was opened. Its population is estimated (Customs) at 850,000.

6. Fuchow, on the Min River, was, like **Fuchow.** Shanghai, one of the five ports opened by the British Treaty of 1842. It is one of the chief ports for the export of tea, and has consequently suffered from the competition of India and Ceylon in this trade. It is in a beautiful situation, and is the metropolis of the Fukien province. Its population is estimated (Customs) at 650,000.

7. Canton, on the Pearl River, has for **Canton.** almost four centuries been a trading port

for European ships. It is one of the most important marts in China, and in its history exhibits all the changing phases of Occidental intercourse with the Celestial Empire. The Customs estimate of the population is 950,000.

Chungking.

8. Chungking, 1,400 miles from the sea, on the upper Yangtse, is the commercial emporium of the imperial province of Szechwan. It is one of the most beautiful cities in China, and was opened as a treaty port in 1891. It is the key to this province, which has a population double that of England and Wales. The population of Chungking is estimated at 300,000.

Taiyuan Fu.

9. Taiyuan Fu, the capital of Shansi, was the scene of the massacre of forty-five continental, British, and American missionaries, Roman Catholic and Protestant, in 1900. It has wide streets, and is laid out in imitation of Peking.

Sian Fu.

10. Sian Fu, the capital of Shensi, is (not excepting Peking) the best built and best kept city in China, and has been the capital of the empire for a longer time than any other. It is the back door of the eighteen provinces, and a splendid centre for missionary influence, since among its

crowds are representatives of all parts of Central Asia. It came into notice in 1900 as the refuge of the Imperial Court after its flight from Peking.

QUESTIONS FOR CHAPTER I

AIM: TO GET A CLEAR IDEA OF THE LAND TO BE POSSESSED

1. What advantages of situation does China possess, fitting it to be a world power ?
2. How do the statistics of the size and population of the Chinese Empire and its parts compare with corresponding figures relating to Europe ?
3. Into what three natural divisions is China divided ? What are some of the characteristics of each ?
4. To what extent has China a common language ? What bearing has the answer to this question upon missionary work ?
5. What are some of the outstanding physical characteristics of China ?
6. What facilities, natural and artificial, does China possess for water transport ?
7. Compare the different parts of China in respect of their healthiness for Europeans.
8. To what natural calamities is China subject ?
9. What are the possibilities of mineral and other wealth in the country ? How are these likely to affect its future position among the nations ?

10. If China is so favoured, why are its people so poor ?
 11. Is there a prospect of China becoming wealthy in this generation ? What are the necessary conditions ?
 12. How may the natural resources of China be made the ground for a missionary argument ?
 13. Name some interesting fact in connection with each of the ten cities referred to.
 14. What facts given in this chapter mark out China as a land pre-eminently worth winning for Christ ?
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ADDITIONAL READINGS¹

Bishop—The Yangtze Valley.

Broomhall—The Chinese Empire.

Colquhoun—China in Transformation.

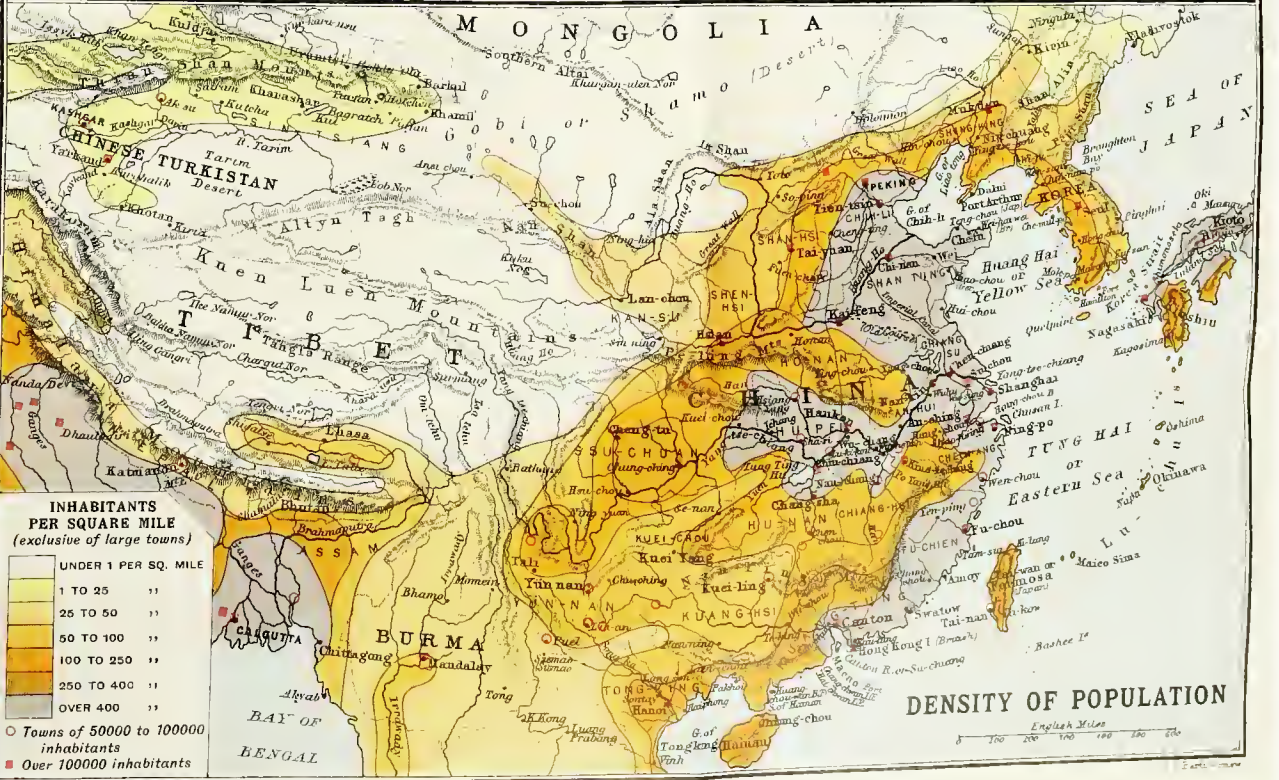
Little—The Far East.

Pruen—Western China.

Weale—The Reshaping of the Far East (Chaps. I.-III.).

Wells Williams—The Middle Kingdom (Chaps. I.-V.).

¹ A full bibliography with names of publishers, dates and prices, will be found at the end of the book.



CHAPTER II

A GREAT RACE WITH A GREAT
INHERITANCE

IT is a popular Chinese proverb that antiquity and modern times are alike, and that all-under-heaven (China) are one family—a saying which may be regarded as an epitome of the history of the empire. **One great family.** ‘No other nation,’ says one of the most recent writers upon China, ‘with which the world is acquainted has been so constantly true to itself; no other nation has preserved its type so unaltered; no other nation has developed a civilisation so completely independent of any extraneous influences; no other nation has elaborated its own ideals in such absolute segregation from alien thought; no other nation has preserved the long stream of its literature so entirely free from foreign affluents; no other nation has ever reached a moral and national elevation comparatively so

high above the heads of contemporary states.'¹

**Length of
history.**

Chinese historians begin their legendary history at a period about thirty centuries before the Christian era, but where the legends end and where solid footing begins Western scholars are not agreed, some deciding upon 2300 to 2000 years B.C., others selecting the beginning of the Chou dynasty, 1122 B.C., and others a still later date. The important fact is that more than thirty-five centuries ago the institutions of the Chinese people, their language, arts, government, and religion had begun to develop on lines from which no departure has ever been made. Confucius, born in the sixth century before Christ, with his face set toward the even then immeasurable past, lamented the good old times of Yao and Shun, from fifteen hundred to two thousand years before him, and the Chinese people, following his lead, have continued lamenting them down to the present time. For a student of the outline of China's development to burden his memory with the names of monarchs and

¹ Captain F. Brinkley, *Oriental Series, Japan and China*, vol. x. p. 1.



PART OF THE GREAT WALL

the dates of dynasties is wholly unnecessary. But it is essential to gain a distinct impression of the fact that from mythical, semi-mythical, semi-historical, and historical times the evolution of China and the Chinese has been continuous and uninterrupted.

Apart from her great sages (who will be referred to elsewhere), the name which perhaps most Western students are disposed to place first in importance is that of Ch'in Shih Huang (B.C. 220), the self-styled first emperor, who not only built the Great Wall, abolished feudalism, and unified the empire, but out of vanity ordered the complete destruction of most of the literature of China, the more important parts of which were afterwards recovered. Dr. Wells Williams terms him 'the Napoleon of China—one of those extraordinary men who turn the course of events and give an impress to subsequent ages,' but Chinese historians detest his name and his acts.

The first emperor.

The Han dynasty (B.C. 202–221 A.D.) left so lasting a mark on the history of China that to this day the people north of the Yangtse style themselves 'sons of Han.' It witnessed a great revival of

Han dynasty.

learning and the rise of the system of competitive examinations, and 'developed literature, commerce, arts, and good government to a degree unknown before anywhere in Asia.' It was a period also of conquest and adventure. China south of the Yangtse was reduced to subjection; Yunnan was added to the empire; and eastern Turkestan and Mongolia as far as Lake Baikal were explored. The boundaries of China were pushed outwards towards those of the Roman Empire, and but for the hostility of the Parthians to the Romans, closer relations might have been entered into between the two great empires of Europe and Asia. In 166 A.D. an envoy from the Emperor Marcus Aurelius Antoninus appeared at the Chinese Court. It was during the Han dynasty that Buddhism was introduced into China.

T'ang dynasty.

The T'ang dynasty (618-906 A.D.) represents another of the high-water marks of Chinese history, when China 'was probably the most civilised country on earth.' During this dynasty South China was finally incorporated in the empire, and the people in the south call themselves 'sons of T'ang' as those in the North the 'sons of Han.'

Korea was reduced to subjection; the boundaries of the empire were extended to the Caspian; Tonkin and Annam were conquered; even Persia solicited aid from the middle kingdom. Like that of the Han dynasty, this period was one of great intellectual and literary activity. Nestorian missionaries were received with favour, and the See of Rome sent several envoys to the Chinese Court.

In the Sung dynasty (970-1127) lived **Sung dynasty.** the famous historian Ssu-Ma K'uang, a great socialist minister of state named Wang An-shih (who anticipated many modern communistic theories and incidentally nearly ruined the empire), and Chu Hsi, the acute and profound commentator on the classics, whose interpretations have continued the standard of 'orthodoxy' down to the present time.

Meantime the Tartar peoples of the Mongolian and Manchurian plains had begun to batter at the Great Wall erected by Ch'in Shih Huang, which for more than a thousand years had served the purpose for which it had been built. The tribe of K'itan Tartars—from whose name is derived the word 'Cathay,' the mediæval name for

China—poured over the barrier and drove the Sung dynasty south of the Yangtse. The K'itan Tartars were subsequently displaced by another tribe, the Kins. These in their turn had to give way before the Mongols. Under the celebrated Genghis Khan (1162–1227 A.D.) and his successors, the Mongol hordes swept not only over China but also westwards, invading Persia, Hindustan, Russia, Poland, and Hungary, and turning back only at the gates of Vienna.

Yuan dynasty.

The illustrious Kublai Khan, a reputed grandson of Genghis Khan, established in 1275 the Yuan dynasty in China. He ruled over one of the largest empires which the world has ever seen. The splendour of his Court has been chronicled by Marco Polo, a Venetian traveller, who spent seventeen years in China and wrote an account of his travels. Marco Polo was dazzled by the magnificence of the Khan, and the civilisation of the Mongols seemed to him to far surpass anything with which he was acquainted in Europe. 'If you were to put together all the Christians in the world,' he says, 'with their emperors and their kings, the whole of these Christians—aye, and throw in the Saracens to

boot—would not have such power, or be able to do so much as this Kublai, who is the lord of all the Tartars in the world.’

The Mongol dynasty, however, was short-lived, and was replaced by the Chinese Ming dynasty (1368–1644), during which European ships first visited Chinese waters and able Jesuit missionaries obtained a position of great influence at the Chinese Court. **Ming dynasty.**

From 1644 to the present time China has been ruled by a race of Manchus, who were invited in to assist one of the parties in internal disputes, and judiciously decided to remain and keep the empire for themselves. They have styled theirs the Great Pure or Ta Ch’ing dynasty. **Manchu dynasty.**

The apparent monotony of Chinese history is mainly due to the fact that similar causes have always produced (with minor variations) similar results. The founders of dynasties were necessarily men of action and of force, who concentrated power in their own hands, abolished abuses, gradually tranquillising and unifying the empire. After a certain (or rather an uncertain) period the original impulse was exhausted, abuses again multiplied under **An unvarying round.**

degenerate descendants, rebellions increased, and the 'Decree of Heaven' was held to have been lost. Much paralysing disorder ensuing, a new dynasty succeeded in gradually establishing itself, to suffer after a few score or a few hundred years a similar decay.

**Linked land
and people.**

In seeking to sketch briefly China's inheritance from the past we must place first—what has already been referred to in the preceding chapter—the magnificent portion of the earth's surface to which the Chinese came, and from which they have never been dislodged. Millenniums of association have linked China and the Chinese in an indissoluble co-partnership.

**The Chinese
language.**

The vast deserts of Central Asia, and the still more formidable waters of the wide Pacific, served to separate the Chinese people from most of the dwellers on the earth. But a no less impassable barrier was the Chinese language. The characters were at first rude combinations of pictorial representations of visible objects, but became more and more complex as abstract ideas had to be expressed. By stages which cannot now be fully traced there was developed the Chinese written language as it

now exists. Since the characters represent ideas, and not sounds, the same written signs may be, and are, used all over the empire. Thus the sign for 'flame' will be the same in the written language for Canton and Peking, being based upon a primitive picture of a flame, but the corresponding words in the spoken languages are quite different.

The complexity of the written characters, ranging all the way from a single stroke to fifty-two, is matched by the simplicity of the structure of the sentence, which has perhaps never been equalled in the language of any cultivated people. When the learner is told that in Chinese the 'nouns' have no singular and no plural; that the 'adjectives' have no gender, number, or person; that there is no distinction between 'noun,' 'adjective,' and 'verb'; that substantially all the grammar which the Chinese themselves recognise is the difference between words that are 'dead' (nouns) and those that are 'alive' (verbs), between 'empty words' (particles) and those which are not 'empty,' he is convinced that such a form of speech is both inconceivable and impossible. The 'tones,' varying in number

**Simple
sentence
structure.**

from four to twelve, and the number of different characters having exactly the same sound, are the principal obstacles to the student of the language. But taking into account what is to us its *natural* order of expression, and the total absence of inflections, as of prefixes and suffixes, it may safely be said that Chinese is a less difficult tongue than Japanese, Arabic, Tamil, or Turkish, not to mention others. To whatever extent the Chinese language has been a barrier to outsiders, it has certainly been a bond to those who have used it. The Chinese themselves are unconscious of its deficiencies. They greatly admire its terseness, its ductility, and its pictorial beauty, which often flashes its meaning through a descriptive character, as a dark lantern lights up a path through a thicket. There is no doubt that the Chinese language is undergoing a process of expansion to meet modern conditions, and there is no good reason to suppose that it will be—or could be—superseded by any other.

Literature.

Prominent among the inheritances from China's past must be placed her literature, which includes the teachings of her sages. These teachings must be considered one of



TEMPLE TO THE GOD OF LITERATURE



EXAMINATION CELLS

the largest gifts ever bestowed by the Father of Lights upon any race of the children of men. Their defects and errors are not to be overlooked; but these do not alter the fact that a power that makes for righteousness is recognised, that a lofty ideal of virtue is perpetually held up, and that wrong-doing is threatened with punishment.

For ages the 'Four Books' and the 'Five Classics' have formed the basis of Chinese education. They have been the great influence which has moulded Chinese thought and character. It is in the 'Four Books' that the teaching of the sages is principally contained. They comprise the Confucian Analects, the Great Learning, the Doctrine of the Mean, and the works of Mencius. For the most part they consist of the words, conversations, and opinions of Confucius (born 551 B.C.) and Mencius (born 371 B.C.) as reported by their disciples. Around these have sprung up an immense collection of commentaries.

The 'Five Classics' are the Book of Changes, the Book of History, the Book of Odes, the Book of Rites, and the Spring and Autumn Annals, of which only the

**The
'Four Books.'**

**The
'Five Classics.'**

last is attributed to Confucius himself. It consists of a bald record of incidents, the entire contents of which would not afford an hour's reading.

**The Book
of Changes.**

The Book of Changes, which is perhaps the most ancient work in Chinese (probably at least 3,000 years old), is regarded with almost universal reverence, both on account of its antiquity and the unfathomable wisdom which is supposed to lie concealed under its mysterious symbols. It consists of nothing but an arrangement of various enigmatical figures which 'belong to' and represent various natural objects, as heaven, earth, wood, water, certain points of the compass, parts of the body, and attributes arising from them. Yet here we have the nerve centre of Chinese reasoning upon nature in a form peculiarly pleasing to Chinese habits of thought. All divination is, and always has been, based upon these weird fancies, and Confucius declared that were he to live fifty years longer he would devote them all to this classic. The gradual progress of real science in China must, however, inevitably render the Book of Changes as useless as the trilobites.

**The Book
of History.**

The Book of History contains a series

of documents from the time of Yao the Great (B.C. 2357) down to 627 B.C. This classic is considered by the Chinese to contain the seeds of all things that are valuable in their estimation ; it is at once the foundation of their political system, their history, their religious rites, military tactics, music, and astronomy.

The Book of Odes consists of more than 300 relics of great antiquity, and is interesting as illustrating the customs and feelings of ancient China. The Book of Rites gives minute directions for the conduct of public and private life, and has done much to mould and maintain Chinese character and institutions.

**The Book of
Odes and
Book of Rites.**

Apart from the classics the historical writings of the Chinese are numerous. The Chinese Herodotus (named Ssu-Ma Ch'ien) lived a century before Christ, and his work has served as a model for others, few of whom have equalled his careful research or style of execution. Chinese encyclopædias outdo in size anything elsewhere undertaken by the human mind, as the Pyramids and the Sphinx excel other structures and images. The great encyclopædia of the third Ming emperor com-

**Histories and
encyclo-
pædias.**

prised 22,877 books, of which sixty books were a mere table of contents.

Race traits.

A complex group of race traits forms an important part of the inheritance of the Chinese people, a few of which are here selected, not of course as a complete enumeration, but merely as illustrations.

Physical vitality.

The Chinese are a hardy people fitted for any climate from the sub-arctic to the torrid zones. The average Chinese birth-rate is unknown, but it may be doubted whether it is anywhere exceeded. Infant mortality is enormously high, while floods, famine, and pestilence annually destroy great numbers of adults; yet in a few years the waste appears to be repaired. Aged people, who everywhere abound, may often be seen engaged in heavy manual labour, working occasionally as masons and carpenters, and frequently in the fields, when over eighty years of age. Many of the Chinese exhibit wonderful endurance of physical pain, frequently submitting to surgical operations without an anæsthetic and without wincing. As a people they have constitutions of singular flexibility and toughness, and upon occasion can bear hunger, thirst, cold, heat, and exposure to

a greater degree perhaps than any other race, unless it be the Japanese. There is no people now in existence, if, indeed, there ever has been any, better qualified, from a physical point of view, to illustrate the survival of the fittest.

If the Chinese have any talent at all, **Industry.** they have, and always have had, a talent for work. If the physical empire which they have inherited be itself regarded as a talent, by laborious, patient, and intelligent development of their inheritance they may be said to have gained ten other talents. They rise early and toil late. Farmers in particular toil ceaselessly. Artificers of all kinds ply their trades not merely from dawn till dark, but often far into the night. In the early hours, long before daybreak, may be heard the dull thud of the tin-foil beaters of Canton, or that of the rice-hullers of Fukien. The stone-cutters of Kiangsi crawl up the steep mountain sides before sunrise, have their food sent up in buckets, and do not return until after sunset; while all day long, through fog and even in the drizzling rain, may be heard the steady click of their chisels. Merchants great and small exhibit the same talent for

toil, and yet more those peripatetic dealers who, with a carrying-pole on their shoulders, or a pack on their backs, transport bulky commodities to great distances, and for the most trifling profits. With the exception of the period just following the New Year, holidays are few.

**Intellectual
endurance.**

But it is in intellectual tasks that the industry of the Chinese is most impressive. To commit to memory the works called classical is an Alpine labour, but this is merely a beginning. On the old plan of examination 'essays' every scholar's mind (literally 'abdomen') had to be a warehouse of models of literature from which, according to arbitrary rules, in competition with hundreds, and perhaps thousands, of others, he might make selections in the weaving of his own thesis or poem. Indefinite repetition of such examinations under conditions involving physical and intellectual exhaustion, with an utmost chance of success of scarcely two in a hundred, might qualify the successful competitor to become a candidate for some Government appointment when there should be a 'vacancy.' Perhaps, after all, no men in China are so hard-worked as the officials, who not in-



PLOUGHING WITH BUFFALO



ARTIFICIAL IRRIGATION

frequently break down under the strain. In all these and in many other ways the Chinese display a wonderful talent for *work*.

While the Chinese are not an inventive **Adaptiveness.** race, they possess a phenomenal capacity for adaptation to their environment. Having only the rudiments of natural science, they made rudimentary discoveries ages ago of the latent capacities of earth, air, and sea. Gunpowder, the mariner's compass, and the art of printing from blocks were familiar to the Chinese ages before they were known in the West. Thorough fertilisation of the land, the practice of terracing hills and cultivating the slopes, systematic and general irrigation, rotation of crops, the use of leguminous plants as food, and their cultivation for 'resting' the soil, the care of the silkworm and the weaving of silk; the carving of wood and of ivory, the manufacture of lacquer, as well as a host of other industries, are all instances of this talent, and the list might be indefinitely extended. No people are more fertile in resource or more skilful in the application of mind to problems of matter, and when steam and electricity become universally

available throughout the empire, the present high efficiency of the Chinese will be multiplied many fold.

**Talent for
organisation.**

The entire civilisation of China is an illustration of their native gift for organisation. Perhaps no form of human government was ever more adroitly contrived to combine stability with flexibility, apparent absolutism with essential democracy. That the genius of the Chinese is fully equal to reshaping their institutions to satisfy modern needs, may be taken as certain, if only there were an adequate supply of the right kind of *men*. Scholars readily combine in solid phalanx against officials who invade their rights; while merchants, by suspending all traffic, can force the hand of oppressive mandarins in resisting illegal exactions. The mercantile and trade guilds of China resemble those of Europe in the Middle Ages, but with a cohesion reminding one of a chemical union, against the action of which it is impossible to protest. Boats, carts, sedan-chairs, and other modes of transport are all managed by guilds which must always be reckoned with. All China is honey-combed with secret societies, political, semi-political, and religious, all forbidden by the

Government, and frequently attacked with fury by the officials. But while readily yielding to force, like mists on a mountain-top, the constituent parts separate only to drift together elsewhere, perhaps under different names and forms. Individual and class selfishness, together with that ingrained suspicion with which the Chinese, in common with other Orientals, regard one another, serve as a check upon what would otherwise be an inordinate development of this talent.

The *cheerful* industry of the Chinese has always attracted the admiration of the discerning observer. The Chinese themselves understand far better than any outside critics can the imperfections of the system under which they live; but they are profoundly aware that many of them are inevitable, and are convinced that it is best to bear them contentedly. Yet in despair, and especially for revenge, they will on very slight provocation commit suicide. Chinese contentedness is not at all inconsistent with an idealism which finds expression in the secret sects and societies already mentioned, and more recently in the columns of the native Press. Their

Talent for content.

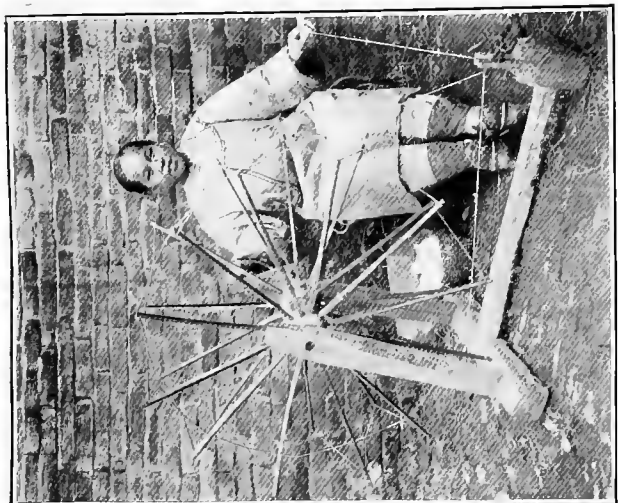
capacity for work, for adaptation, and for content make the Chinese in every land where they have settled excellent immigrants. Without their assistance it is difficult to see what is to be done to develop the tropics. With their assistance in due time the whole earth may be subdued.

**Talent for
continuance.**

The Chinese talent for continuance is exhibited on a vast scale in the perpetuation of the race from prehistoric times until now, without check from without, without essential decay from within. In classical times, as is shown by many warnings in ancient books, there was the greatest danger that strong drink would be their ruin, but by degrees the peril was surmounted. The Chinese, as we have seen, have twice been overrun by other races, and in each instance by sheer superiority have survived or absorbed their conquerors, and the ancient *régime* has gone on essentially undisturbed. Were this test to be repeated, the result would almost certainly be the same. By overwhelming physical power the Chinese might, indeed, be 'conquered,' but without their help China could never be *administered*. For the compulsory assimilation of the Chinese people to



THE BARBER



WINDING COTTON

standards other than their own, even geological epochs would not suffice.

Filial piety is a quality for which the Chinese have become justly famous. It has a wider scope than the words at first sight imply, as the following quotation from the 'Classic of Filial Piety' shows. 'The first thing which filial piety requires of us is that we carefully preserve from all injury, and in a perfect state, the bodies which we have received from our parents. And when we acquire for ourselves a station in the world, we should regulate our conduct by correct principles, so as to transmit our name to future generations, and reflect glory on our parents.' Chinese youths are stimulated to self-denial on behalf of their parents by the recital of the histories of the twenty-four paragons of filial piety, one of whom set to work to bury his own child as there was not food enough for both his child and his parent; another let the mosquitoes in his parents' bed have their fill from him before the parents retired to rest; another by copious weeping procured for his mother the growth of bamboo sprouts (a special delicacy) in winter, and so on. It is only to be expected that in a heathen nation

much of the practice is far from the theory, and even much that is done is mere outward ceremonial or bondage to public opinion. Moreover, the theory itself is defective in bestowing too much power upon the parent, in suppressing the individuality of the children, in ignoring the duties of parents to their offspring, and in laying too much stress upon forms. But that filial piety has been in China a mighty unifying force, and that the days of the Chinese people have, indeed, been long in the land that the Lord has given them, are indisputable facts.

**Respect for
intellectual
and moral
forces.**

With a theory of the universe which explains the relation between heaven, earth, and man, as one of moral order, the Chinese have a profound respect for law and reason, and for those principles of decorum and ceremony which are the outward expression of an inner fact. Once convinced that anything is 'according to reason,' they accept it as a part of the necessary system of things. Military force has always been recognised as necessary, but as a necessary evil. Military officers have always been regarded as of lower rank than civil officers, and it is only now that the Western civilisation of force is exerting its influence, that

these two branches of the State service are to be put on an equality. Even the mere symbols of thought are regarded with the greatest respect. Written or printed paper is gathered up and burned as an act of merit, for which purpose special furnaces are provided. To study, to learn, is considered as at once the highest duty and the greatest privilege. Scholars head the four classes into which mankind are divided, followed by farmers and artisans; while merchants, who only distribute, but do not produce, are placed at the foot of the list. The Chinese have always depended upon education as the true bulwark of society and of the State. Perhaps into no people known to history have the principles of social and moral order been more uniformly and more thoroughly instilled. Government, law, and all their emblems are regarded with a veneration that appears to a Westerner as almost superstitious; but as a result, when ruled upon lines to which they are accustomed, the Chinese are probably the most easily governed people in the world.

For their own immeasurable past the Chinese entertain the loftiest admiration.

**Reverence
for the past.**

The practice of committing to memory the ancient classics, the universal theatrical performances for which the Chinese have a passion, the peripatetic story-teller, and the popular historical novel, all unite to render the period of, say, two millenniums ago quite as real as the present, and of far more dignity and importance. Yao and Shun, who stand at the outermost horizon of Chinese history, figure to-day in conversation, in editorials of the Press, in antithetical couplets pasted on the doorways of palace or of hovel, as unquestionable and influential realities. In a sense every Chinese may be regarded as a condensed epitome of the reigns of 246 emperors in twenty-six dynasties. This has, on the one hand, developed a blind and unreasoning worship of antiquity, elevated 'old time custom' into a divinity, and tended to strangle all progress before it was born. But, on the other hand, it has given every Chinese an inheritance of stability. He is not easily turned aside from his uniform course, because from the beginning this has been the way of all-under-heaven. Without this strong bond of conservatism China would, like other



CHINESE SCHOLAR AT WORK

empires, have long since fallen to pieces. With it, the face of all the people being turned to the past, she has been practically immovable. But now, under new conditions impelled by fresh impulses, we behold the wonderful spectacle of the most ancient and the most populous of empires with one hand clinging to that mighty past, while with the other groping for a perhaps still more mighty future.

With this group of race traits, not to speak of many others, the Chinese may be said to be equipped for that future as no other people now is or perhaps ever has been. The development of their immense natural resources has not as yet seriously begun. Scientific agriculture for soils and for seeds, the improvement of old plants and the introduction of new ones, the plantation of forests on now barren mountains, the deepening and broadening of the countless artificial waterways, modern engineering methods employed to remove rapids and other obstructions to navigation, the construction of reservoirs to control the flood waters of the great rivers, the general introduction of railways and of steam power—these and other innovations

**Possibilities
of the
future.**

will make a new physical China, put an end to famines, and enable the country to support several times its present population with far less difficulty than is now felt. For the new industries which will thus be developed the Chinese are almost ideally fitted. The Chinese eye, hand, and brain, by ages of experience in almost every direction, are already trained, and can easily be rendered still more expert so as to do anything which anybody can do anywhere. When Chinese trade is no longer hampered by a clumsy and chaotic currency, by the lack of communication, by costly transit, and by confusing differences in dialect, then the new era will have come. Chinese commercial integrity is already rated as high as that of any Western nation. When with a reformed currency, improved transport, accumulated capital, and a mutual confidence at present lacking, the Chinese follow the lead of Japan, engaging with their own ships and their own sailors in a world-wide traffic, it is difficult to see how they can be equalled in commercial undertakings, and impossible to believe that they can be surpassed.

QUESTIONS FOR CHAPTER II

AIM: TO REALISE THE WORTH OF THE CHINESE PEOPLE TO CHRIST AND THE CHURCH

1. How far back does Chinese history extend ?
What great empires in other parts of the world have flourished and decayed during this period ?
2. Mention some of the outstanding periods and facts in Chinese history.
3. How did China compare with Europe in civilisation during the first thousand years of the Christian Era ?
4. Enumerate some of the inheritances which China has received from the past.
5. What are some of the peculiarities of the Chinese language ? How has it affected the history of the people ?
6. Will Chinese ever be replaced by English or any other language ? How does the answer to this question affect the educational and literary policy of Missions ?
7. What are some of the characteristics of the Chinese classics ?
8. Illustrate the physical vitality and industry of the Chinese.
9. What passages in the New Testament especially enforce the virtue of industry ?
10. How is the Chinese talent for organisation likely to affect the development of the Christian Church in China ?

11. What does the Bible teach regarding contentedness and cheerfulness ? Are the Chinese more likely to exemplify these teachings than the people of the West ?
 12. What place does filial piety hold in the Chinese scheme of life ? What have been the merits and the defects of the insistence on this virtue ?
 13. How far is the respect of the Chinese for moral and religious forces likely to make easier the progress of Christianity among them ?
 14. How far has the reverence for antiquity been a strength to the Chinese ? How far a weakness ?
 15. Which of the Chinese qualities here mentioned are likely to render the race especially successful in the struggle for existence ?
 16. What gains will come to the Church from the accession of a race possessing these qualities ?
 17. Which qualities are likely to make the Chinese effective agents in the spread of the Gospel ?
 18. What reforms require to be effected before the Chinese people can realise their highest destiny ?
 19. If these reforms take place, what kind of future seems to lie before this great people ? State the grounds on which the expectation is based.
 20. What is the responsibility of the Christian Church in view of issues so momentous ?
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ADDITIONAL READINGS

History :

Boulger—A Short History of China.

Boulger—History of China;

Douglas—China;

Weale—Reshaping of the Far East (Vol. I. pp. 1-49);

Wells Williams—The Middle Kingdom (Chap. XVII.);

Literature :

Gibson—Mission Problems and Mission Methods in South China (Chap. II.);

Giles—History of Chinese Literature.

Johnstone—China and its Future (Chaps. V. and VI.);

Martin—Cycle of Cathay (Chap. III.);

Martin—Lore of Cathay (Chaps. IV.-X.).

Taylor—One of China's Scholars (Chap. IV.).

Wells Williams—The Middle Kingdom (Chaps. XI. and XII.);

Characteristics of the People :

Bishop—Chinese Pictures.

Smith—Chinese Characteristics.

CHAPTER III

THE PEOPLE : THEIR SECULAR LIFE

**Physical
character-
istics.**

ONE'S first impression of the Chinese race is that of unvarying uniformity, yet this is far from being a correct one. There are the same differences between Chinese in different parts of the empire as are found under like conditions elsewhere. But China, with its relative homogeneity, is a marvellous contrast to heterogeneous India. A well-built and symmetrical form, high cheek-bones and almond eyes, black, coarse and glossy hair, are some of the characteristics which mark this numerous and persistent race.

**Chinese
homes.**

There is the greatest diversity in the wide provinces of China as to the material of dwellings and the outward details. Yet perhaps in no other land is there a greater essential uniformity. The empire and everything in it faces the south. The typical dwelling comprises a series of

blocks, each under a separate roof, one behind the other, with courtyards between each, and covered passages on each side joining the blocks together and closing in the rectangle. The abodes of the poor are often the merest hovels, and many live in mat-sheds, made of the leaves and cane of the bamboo. Even the abodes of the rich are not generally spacious, but consist of an endless duplication of the blocks forming these rectangular courts. In the inner apartments there is often a deadly lack of ventilation. There is nowhere the possibility of privacy, or for that matter the desire for it. To Westerners this alone would make purely Chinese life well-nigh intolerable. In some of the northern provinces the use of second stories is unknown, but elsewhere they are common in the larger dwellings. Every courtyard should be surrounded by a high wall, and there should be a screen in front of each gateway, both to obstruct vision and to ward off evil influences. The palaces of princes and the homes of the wealthy are decorated with small gardens, elaborately ornamented, producing in the most confined areas the impression of nearly un-

limited space. A similar taste is shown in the dwarf trees and other plants upon which Chinese gardeners lavish a world of patient ingenuity, with results which strike us as grotesque rather than commendable.

Furniture.

The Chinese eat from heavy square tables meant for eight guests only. They are the only Asiatics using chairs, but the common seat is a bench not unlike those of our Saxon ancestors, only much narrower. There are few cupboards, and clothing is folded up in large trunks, which occupy much space in the houses of the better class in northern China, and constitute an important item in the dowry of brides. The bamboo seems to furnish most of what is needed by the Chinese. Chairs, tables, images, instruments of torture, bird-cages, fifes and fiddles, ladders and lanterns, nutmeg-graters and water-wheels, bridges and tobacco, combs, fans, window-blinds, brooms, and bird-traps show how much use an ingenious nation may make of a single plant.

Food.

An impression prevails in Western lands that all Chinese live on rice, which is indeed the staple food in large parts of the empire, but in other regions is wholly unknown.

Its place is there taken by sorghum, millet, a liberal diet of various forms of pulse, shredded and dried sweet potatoes, and the like. Wheat is almost universal, but, except at the wheat harvest, is often a luxury to the poor.

As cooks the Chinese surpass almost every other people (vastly excelling the English and the Americans), both in their native capacity and in their acquired skill. Much of their food is by no means to our taste, but it is impossible not to admire their ability to make a little go a long way, and to secure variety out of narrow resources. Great use is made of pickles and sauces. Much fish is eaten, and very little meat, which to most is a mere relish. **Cooking.**

Like that of all Orientals the dress of the Chinese appears to us pendulous and clumsy. The thickly wadded cotton garments worn in winter certainly justify this criticism, particularly when wet through. The poor are obliged to be content with a shirt and a pair of outer drawers, upon which general foundation is built the elaborate costume of scholars and officials, with their long robes and their numerous layers of inner integuments. In winter **Clothing.**

garment is added to garment, so that very severe weather may be spoken of as a 'ten-coat day.' The rich and officials are at that season clad in costly furs, while the poorer people in northern China wrap themselves in sheepskin with the wool inside, with the result that in due time one man smells like a whole flock. The dress of the women is modest and becoming, and without those degrees of complexity found elsewhere on this unhappy planet. Men wear hats and caps in the colder weather, but in the warmer months are often without head covering; the women also are often bareheaded in summer, while in winter they put on fillets, often wadded, and in some districts cover their heads at all seasons with a kind of veil or turban.

Foot binding.

The Chinese practice of binding the feet of the women is well known. The toes are bent underneath the foot, and the limb wound up in long bandages, until the foot is reduced to a size which will fit shoes from $2\frac{1}{2}$ to 4 or 5 inches in length. The practice is naturally most widely spread among the well-to-do, but in some parts of China it is general even among the poor. The amount of suffering caused by



MANDARIN IN FULL DRESS

it finds expression in the common Chinese proverb, 'For every pair of small feet there is a *kong* (jar) full of tears.' It is a gratifying sign of the times that there is now a growing public opinion, fostered largely by Christian missions, against the custom.

The Chinese are a sedate people, and cannot comprehend the mania of English-speaking folk for such violent exercise as rowing, football, cricket, tennis, and similar sports. Kite-flying is a national amusement, and great skill is displayed both in the construction and manipulation of the kites, the form and flight of a bird, for example, being so successfully imitated as to deceive a naturalist. Apart from this, Chinese gentlemen are satisfied with playing chess and other indoor games, or occasionally using hooded hawks, and if they are wealthy they may train pigeons for aerial contests; but they seldom or never go out shooting or indulge in piscatorial pursuits. The late Li Hung-chang once inquired of a British official who was retiring from service what he meant to do with himself when he reached England. Upon hearing that he intended to go

Amusements.

fishing, he exclaimed with intense scorn : ' Fish! *Fish!* Can you not then get someone to catch your fish for you? If you *must* fish, why not stay where you are and fish in the Pei-ho? '

Games of the young.

Chinese lads play a kind of fox-and-geese, toss bits of bricks for coppers, catch birds and locusts, and fight quails or crickets for wagers. They do not run races, climb high trees, go on long exploring expeditions, have stand-up fights, or engage in a tug-of-war. On the other hand, Chinese lads and young men import almost as much skill into the game of kicking the shuttlecock as the English do into football. Various 'strokes' are classified and practised, and such dexterity is acquired that the shuttlecock can be driven by the sole of the foot to a height of 30 feet into the air. Young men go in for 'fist-and-foot' practice (wrestling), learn the use of the sword, and play at lifting and catching weights.

Gambling.

Gambling is a universal Chinese habit, begun in infancy and continued till old age. Small dealers in food are provided with bamboo sticks marked like dominoes (another Chinese game), and every customer prefers to risk his copper cash on the chance



OPEN-AIR THEATRE



CHINESE GAMES

of winning another rather than buy his cake at a fixed price. This widely prevalent practice has been forbidden in Tientsin as a pernicious form of gambling. At the New Year men, women, and children give themselves up for two weeks (more or less) to domestic and social games of chance, with a zest heightened by eleven and a half months of almost unremitting labour. The bad habits thus formed, both among rich and poor, are often permanent and incurable.

The great national amusement is witnessing theatricals, for which the Chinese have a deep-seated passion. Every Chinese is a born actor and a natural critic of acting. Even a little Punch and Judy show will throw a village for some days into a tremor of excitement. Stilt-walking is indulged in, and great processions in fancy costumes are of frequent occurrence. Amateur and professional jugglery is often carried to a high pitch of skill, but the performances are prolix and wearisome. Attendance at the great fairs (held at fixed times and sometimes patronised by tens of thousands) serves as a recreation for all classes. The same is true of Chinese worship, especially

**Public
exhibitions.**

the festivals in honour of a popular divinity (as the city-god), when the bustle and confusion are intensely appreciated by the innumerable multitudes, business, devotion, and pleasure being mingled in unequal proportions.

**Agriculture
and trade.**

The Chinese have devoted themselves to agriculture with an assiduity and a success elsewhere unequalled. Their farming is frequently characterised rather as gardening. They are a race of irrigators. They understand the rotation of crops, and in a crude way something of the qualities of soils. Ages ago they learned to apply fertilisers with a fidelity and a patience without which they would long since have been unable to support so great a population. The Chinese is even more a trader than a farmer, and is gifted with a mercantile instinct not inferior to that of the Greek or the Jew. For discovering opportunities for small profits he has a talent which appears at times to rise to the level of genius. He has long since learned what his foreign competitors are so slow to perceive—that small gains are much better than none. It is an interesting fact that bank-notes were in circulation in China during the time of the

Crusaders, two centuries and a half before the discovery of America.

The only currency of China until recently has been the brass cash with a square hole for stringing, the size varying from that of a threepenny-piece up to a diameter of more than an inch. It is not uncommon to meet with coins in daily use which were minted in the T'ang dynasty about a thousand years ago. A single cash represents the smallest unit of value, equal to about one-thirtieth of a penny. Silver in the form of bullion, weighing fifty ounces (taels), more or less, or in lumps of ten ounces or less, still forms the medium of the greater part of Chinese exchange, but there is a system of banks, by drafts on which money may be transferred from place to place. The standards of weight are never the same in any two places (unless by accident), and the same place may have an indefinite number of silver or other weights, making the losses in buying and selling alike serious and inevitable. The central government is now taking over all the provincial mints, but there is still no assurance of a uniform copper or silver currency for the whole empire.

Currency and standards.

**Industries
and arts.**

Reference has been already made (p. 43) to the skill of the Chinese in the development of natural products, such as silk. Their treatment of the tea-plant is another example. Scientific culture would add greatly to the output, but this it is difficult to secure. In all the mechanical arts the Chinese greatly excel, accomplishing almost everything by means of almost nothing. Their porcelains have long been the admiration, and some of them the despair, of the world. It is marvellous what beautiful patterns of silk stuff come from narrow and dirty shops. The lacquer work is in general less attractive than that of Japan, yet some of it is unsurpassed anywhere.

**Painting and
architecture.**

Painting is said to be in a decadent state, but those who have investigated the subject tell us that nothing by the painters of Europe between the seventh and the thirteenth centuries approaches within any measurable distance of the great Chinese masters of the T'ang, the Sung, and the Yuan dynasties. The laws of light and perspective are, however, almost unknown, and to the Westerner this gives their pictures a bizarre appearance. Chinese architecture falls far below what might be



ORNAMENTED GATEWAY



A YAMEN

expected from such a people. Its principal feature is the roof, which is designed as much for ornament as for use. 'The lightness and the grace of the curve of their heavy roofs are worthy of all praise.'

Ages of cultivation have unified the national intellect. The same things are everywhere taken for granted, and the same objects are pursued in much the same way. Study has become an instinct, but it must be along a definite course. A verbal memory which is of the greatest service has been abnormally developed till its operations remind one of a phonograph; but here, as in other lands, 'the good is the worst enemy of the best.' Many educated Chinese find it difficult to grasp a subject in its completeness. They appear to have no capacity for analysis and very little for synthesis. As routine pupils they excel, as original investigators they do very little, and in appropriating the results of the labours of others they frequently exhibit the weakness of their previous training. But after all these abatements have been made, it remains true that even on the old system China produced men of marvellous mental power, perhaps not surpassed in

**Intellectual
traits.**

any Western country. Under the present enlarged intellectual opportunities the Chinese will prove themselves second to no students of Western lands.

**Chinese
etiquette.**

The most elaborate Court ceremonial must be imagined to be transferred into everyday life, at least into certain aspects of it, in order to gain an idea of Chinese notions of etiquette. All of these have their root in some form of politeness, or Chinese idea of 'propriety,' in the relationships of life. Thus, for example, in talking to a superior, the eyes must not be fixed on his, but allowed to rest 'on the button of the lapel of his coat at the left breast,' and only occasionally raised to his face. On entering a room where an acquaintance is seated, each may take two steps, and then salute with clasped hands and a bow—a Chinese bow, of course. In calling upon an official, when business is over, it is the caller's duty to ask him to drink tea with him; if the host should be compelled to ask the visitor first, it is a sign the latter has stayed too long, and he must at once take the hint and go. Foreign ignorance of these, and of a host of other rules, which are second nature to the Chinese,

is one cause of the air of amused interest, combined with depreciation, with which many of them regard foreigners, 'like that with which Mr. Littimer regarded David Copperfield, as if mentally saying perpetually, "So young, sir, so young. . . ."' Inability to conform to Chinese ideas and ideals in ceremony, as well as in what we consider more important matters, causes the Chinese to feel a thinly disguised contempt for a race who, they think, will not and cannot be made to understand 'propriety.'

Under normal conditions the Chinese are peaceable and sociable, remarkably fond of their children, and take great delight in flowers, in the cultivation of which they excel. It has never been in China a disgrace to be poor. Many of those now worshipped as heroes remained in voluntary poverty all their lives. The Chinese are untruthful when they think it is their interest to be so, for they have never had any other ideals before them; yet they are not only not a race of liars, but probably the most truthful of Asiatics. Side by side with extreme timidity, often amounting to cowardice, is a capacity for the boldest acts, requiring the steadiest nerve.

**Some
favourable
traits.**

**Defects in
Chinese
character.**

The gravest fault of the Chinese is a deep-rooted pervasive insincerity. This fundamental weakness of character must be overcome if the nation is to enter on a path of moral regeneration. As a race the Chinese are extraordinarily callous to the sufferings of others. Chinese punishments are often barbarous. The people are by long habit excessively litigious, not infrequently revengeful, mutually jealous, and distrustful. In spite of a profound theoretical regard for human life, half a score of innocent persons may be incidentally done to death in lawsuits resulting from a murder.

**Position of
women.**

The position of women in China is, generally speaking, one of inferiority and servitude. Of so little account are girls reckoned that a father will often leave them out of his calculation when asked the number of his family. In some parts of China female infanticide is a common practice, and is scarcely discountenanced by public opinion. A husband will not be seen in public with his wife, and if a visitor comes to the house she must immediately disappear. In very few cases are girls taught to read or write. A woman has no



A CHINESE WHEELBARROW



A COUNTRY HOUSE

recognised civil rights. Until her marriage she is the servant of her parents, and they can dispose of her as they choose. When she is married she passes into an equally exacting bondage to her husband's family. Among the social changes wrought by Christianity in China, none is more striking than the difference brought about in the position of women.

The effects of the great changes which China is undergoing are felt in every stratum of society, but very unequally. The life of the Chinese farmer or labourer appears to be one of dull routine and unceasing toil. But being by nature sociable he derives much simple joy from the interruptions of the monotony by occasional weddings, as well as by funerals, each accompanied by feasts, the undisguised enjoyment of which by Chinese in all ranks is such as to raise the envy of Westerners. The five-day or three-day markets furnish a rude 'exchange' at which news and gossip form a part of the stock in trade. This class constitutes the backbone of the people, and amongst its members Christianity has thus far made its principal progress in China. Although possessing a real independence,

The farmer class.

they are necessarily largely influenced by the temper of the educated class above them, illustrating the classical saying that 'when the wind blows the grass bends.'

The merchant class.

The small Chinese trader is the product of ages of evolution, resulting in a complete human bartering machine, with his eye on the fluctuations of the markets and his hand on his abacus, or reckoning-board. He is the important medium through which ideas and impressions filter down to the unlearned and untravelled classes, but, like men of a similar class in Western lands, he views everybody in relation to 'business.' He recognises the commercial advantages of the new era, and he is the first to profit by it, for it is through him that new wants, once created or developed, are permanently supplied.

Scholarly class.

The ordinary Chinese scholar, like most of the rest of the nation, is in a state of transformation. He had long been laboriously pursuing the routine of literary acquisition with a view to a degree and the bare possibility of official employment (but with a strong probability of only social honour and recognition as a reward), when, presto ! the whole scheme of the educational

universe is altered, the 'essay' is abolished, the New Learning is introduced, and he is left in the position of a clumsy old barge obliged to try to overtake a steam-yacht. The scholars of China are now perhaps more accessible to new ideas than any class in China has ever been before, for they have recently received the greatest intellectual shock in the history of the empire.

It is impossible to write of the life of the people of China without referring to the danger which more than any other threatens its well-being. The habit of opium-smoking is described by the recent American Opium Commission as 'one of the gravest, if not the gravest, moral problem of the Orient.'

The opium question.

The testimony to the ruinous effects of the practice is overwhelming. 'No flesh, no strength, no money,' is the proverbial summing up of the opium-smoker's dismal case. A Shanghai native newspaper, the 'Shen-pao,' writes: 'The drug wastes time, destroys energy and health, and dissipates property. There is no poison more deleterious.' The Viceroy Chang Chih-tung, in 'China's Only Hope,' thus describes its ravages: 'Opium has spread

Effect of the habit.

with frightful rapidity and heartrending results through the provinces. Millions upon millions have been struck down by the plague. To-day it is running like wildfire. In its swift, deadly course it is spreading devastation everywhere, wrecking the minds and eating away the strength and wealth of its victims. The ruin of the mind is the most woeful of its many deleterious effects. The poison enfeebles the will, saps the strength of the body, renders the consumer incapable of performing his regular duties, and unfits him for travel from one place to another. It consumes his substance and reduces the miserable wretch to poverty, barrenness, and senility.' If further testimony as to the pernicious results of the practice is needed, it may be found in the attitude taken towards the drug by other countries in the interests of their own national welfare. In every part of Australia opium is prohibited except for medical use. In Japan its sale is prohibited absolutely, and a penalty of penal servitude attached. The American Commission already referred to reports that 'the Japanese to a man fear opium as we fear the cobra or the rattle-

snake.' Nothing could be more decisive than the conclusions reached by this Commission, which were endorsed by Mr. John Morley in the British House of Commons on May 30, 1906. He said : ' They began without a single prepossession. They surveyed the whole field. And what was the conclusion of that Commission ? Was it ambiguous ? On the contrary, it was most definite. So definite was it that the United States Government, in anticipation of their report—well knowing what its effect would be—passed a law that in the Philippine Islands after the year 1908 there was to be no more opium.'

Of the prevalence and magnitude of the evil it is not impossible to get fairly accurate ideas. The amount of Indian opium alone imported in the year 1903 was over seven millions of pounds, an amount five hundred times more than sufficient to supply the medicinal needs of the whole population of China ; and the quantity of the native-grown drug is computed as being about seven times as great.¹ Some estimate the

**Prevalence of
the habit.**

¹ In 1897 the amount grown in fourteen provinces only was returned by Sir Robert Hart at forty-four millions of pounds.

number of those addicted to the vice as one in forty, and others as one in ten, of the people. In a recent memorial four great Viceroys have stated that through opium-smoking 'one quarter of the people have been reduced to skeletons and look half dead.' With reference to the province of Szechwan, in which the habit is especially widespread, the British Consul-General writes: 'I am well within the mark when I say that in the cities 50 per cent. of the males and 20 per cent. of the females smoke opium, and that in the country the percentage is not less than 25 per cent. for men and 5 per cent. for women.' In the city of Fuchow more than 1,000 opium dens are actually registered, 'being more common than tea or rice shops.' The total cost of opium to China is reckoned at twenty-eight millions sterling, an enormous sum for a poverty-stricken country.

**British
responsibility.**

It is not possible here to enter into the vexed and much-disputed history of the relations of Great Britain to the Chinese opium traffic. It is true that opium was not the only cause of the war of 1839-42. It is equally true that matters connected with the traffic were the actual occasion

of that war; that at its close the British Government continued to foster the trade, in spite of the fact that China prohibited the introduction of the drug; that the war of 1856-58 also arose out of an incident connected with the traffic; and that by the Treaty of Tientsin in 1858 the Chinese were compelled to admit opium into the empire—a treaty which is still in force. The poppy-growing in India is a Government monopoly, and the manufacture is carried on in Government factories. The revenue of over two millions sterling—the average revenue for the last eleven years amounts to three millions annually—is used to lighten the taxation of India. The chief argument in favour of the continuance of the traffic, as has been more than once admitted by State officials, is the loss of revenue which would result from its abolition, and it is further urged that the immediate prohibition of the industry would bring ruin to thousands of cultivators, and that a considerable part of the cultivation is carried on in native States, with the internal arrangements of which the Imperial Parliament cannot rashly interfere. In spite of this, however, the House of Commons in

May 1906 unanimously passed a resolution re-affirming 'its conviction that the Indo-Chinese opium trade is *morally indefensible*,' and calling on his Majesty's Government to take such steps as may be necessary for bringing it to a speedy close.

**Moral effect
in China.**

Although the poppy is now grown largely in China itself, the use of opium is indissolubly associated in the Chinese mind with the foreigner, as is implied even in its name, 'foreign mud.' Foreigners are constantly asked as they go about among the people, 'Why do you foreigners bring opium to China?' In spite of the large numbers who have become enslaved to opium, a national conscience on the subject still exists, and protests vigorously against the habit which it finds itself powerless to arrest. The people are deeply sensitive to the wrongness of the practice and to the pernicious character of its effects, and the relation of foreigners to the traffic has lowered immeasurably the Chinese estimate of the morality of the Western nations. The opium traffic has had an important influence in creating, and from the Chinese point of view justifying, hostility to foreigners.



OPIUM SMOKERS



FIELDS OF OPIUM POPPY

In 1729 a stern imperial edict was issued against the use of the poisonous drug. Again in 1906, after the lapse of 177 years, the prohibition has been renewed in the most drastic terms. The use of opium must cease entirely within ten years. The cultivation of the poppy is to be reduced annually by 10 per cent. All opium-smokers must register themselves, and no opium is to be sold except to persons thus registered. It remains to be seen whether China will have the strength to carry out so sweeping a moral reform. The other party to the question is Christian Britain. The efforts of China to reduce the cultivation of the poppy will be unavailing if opium is largely imported from abroad. It is gratifying that the Secretary of State for India has given the assurance that 'if China wants seriously and in good faith to restrict the consumption of this drug in China the British Government will not bar the door. . . . Any plan brought forward in good faith, the Government of India and his Majesty's Government would say that they would agree to it, even though it might cost us some sacrifice.' In December 1906 the proposals of the

The present position.

Chinese authorities to the British Government for the restriction of the Indian traffic were published. These include, among other suggestions, the gradual reduction of the traffic, with a view to its coming to an end in ten years, and the doubling of the import duty at present levied on Indian opium. The degree of moral earnestness thus shown on both sides is encouraging, and gives grounds for hope that in answer to continued prayer this curse may be brought to a speedy end.

QUESTIONS FOR CHAPTER III

AIM: TO RECOGNISE UNDERNEATH THE STRANGENESS OF CHINESE LIFE THE ELEMENT OF COMMON HUMANITY, WITH ITS CAPACITIES AND NEEDS FOR THE GOSPEL

1. Describe a Chinese house and Chinese dress.
2. On what Christian grounds is the practice of foot binding to be condemned ?
3. 'A nation's character may be judged from its games.' Compare the British with the Chinese character from this point of view.
4. What common qualities are revealed in the games of the two peoples ?

5. To what extent is gambling prevalent in China ?
Is there any reason to account for this prevalence ?
6. What gifts do the Chinese possess as agriculturists, traders, and artists ?
7. Is Chinese politeness a thing worthy of admiration ?
8. What favourable traits are discernible in the Chinese character ?
9. What defects weaken the Chinese character ?
What is there in Christianity to remedy these defects ?
10. What is the position of women in China ? How does the teaching of the New Testament bear on the position of women, and what changes would the acceptance of this teaching bring about in China ?
11. Using also Chapter II., state some points of likeness between the British and the Chinese.
12. To what extent are the different classes of Chinese society accessible to Christian influence ?
13. What is the effect of opium-smoking ?
14. How widespread is the practice in China ?
15. How does it compare with the drink curse in our own country ?
16. What is the present position of affairs with regard to the opium traffic ?
17. Is there evidence that the Chinese are sincere in their desire to prohibit opium ?
18. What practical steps should the British Government take in the matter ?
19. What steps can we, as individuals, take to further the cause of national righteousness ?

20. In what respects does a general survey of Chinese life suggest the need of the people for the Gospel ?
21. How would you show the fundamental brotherhood of East and West ?
22. What claim does this brotherhood make upon us ?
23. What answer can be given to the assertion that ' Christianity is not suited to the Chinese ? '

ADDITIONAL READINGS

General :

- Bishop—Chinese Pictures.
 Bryan—Letters to a Chinese Official (Chaps. I.-V.).
 Dennis—Christian Missions and Social Progress:
 Doolittle—Social Life of the Chinese.
 Douglas—Society in China.
 Little—Intimate China.
 Little—Round about my Peking Garden.
 Selby—Chinamen at Home (Chaps. I., II., and VI.).
 Smith—Chinese Characteristics.
 Smith—Village Life in China.

Opium Question :

- Bishop—The Yangtse Valley (Chap. XXVIII.).
 Chang Chih Tung—China's only Hope (Chap. IX).
 Dennis—Christian Missions and Social Progress.
 Soothill—A Mission in China, 1907 (Chap. XII.).
 Taylor—Pastor Hsi.

CHAPTER IV

THE PEOPLE : THEIR RELIGIONS

GIBBON remarked of the Roman Empire that to the common people all religions were equally true, to the philosopher they were all equally false, and to the statesman all equally useful, an observation of which the student of Chinese religions will often be reminded. The definition of 'Religion' in the Standard Dictionary is as follows: 'A belief binding the spiritual nature of man to a supernatural being on whom he is conscious that he is dependent. Also the practice that springs out of the recognition of such relations.' There is, however, in the Chinese language no word which embodies this conception, its place being generally taken by a term denoting 'instruction,' which represents quite a different idea; or by the phrase *pai shen*, signifying 'to worship' (or to pay one's respects to) gods or spirits. These terms show what

Idea of religion.

is the substitute in the Chinese mind for that which we mean by religion, and give the key to a proper understanding of much that follows.

CONFUCIANISM

**Confucianism
as a religion.**

Confucianism presents itself to the inquirer partly as a system of political and social ethics, and partly as a State religion, embodying the worship of nature, of the spirits of departed worthies, and of ancestors. From one point of view it is therefore a 'religion,' while from another it is not. All Western conceptions of religions imply that they are (and must be) mutually exclusive. He who 'belongs to' one of them does not 'belong to' another. But in China, as nowhere else in the world, different forms of 'instruction' (religion) are intertwined. It is commonly stated that there are three chief religions in China. This does not mean, however, that the people are divided into three different sects, each professing a separate faith. The majority of the Chinese profess all three religions, and practise each as occasion requires. It must also be remarked that the term 'Confucianism'

is at once vague, inaccurate, misleading, and indispensable. It would naturally imply a system of thought to which Confucius is related in some such way as Buddha to Buddhism, or Mohammed to Mohammedanism, but this is by no means the fact.

Confucius was a Chinese philosopher and statesman, who lived in the sixth century B.C. (born 551, died 478). In the days of the weak Chou dynasty, and at a time when China was divided into a great number of petty feudal States, owning only nominal fealty to the emperor, Confucius appeared, at once an officer and a teacher. In the former capacity his services were never long continued, owing to the reluctance of the kings of the several States to be guided by his austere teachings. The great work of Confucius consisted in gathering about him a body of disciples to a reputed total of 3,000, many of whom were deeply impressed with his doctrines, some of them taking great pains to see that they were perpetuated in the ' Four Books ' already mentioned (p. 37).

Life and work of Confucius.

The leading characteristic of the teaching of Confucius is its insistence upon

The five social relations.

moral duties. The Five Social Relations are those of prince and minister, husband and wife, father and son, elder and younger brothers, and friend and friend. As they grow up into the world men find themselves in these relations, which are ordained of heaven. 'Each relation has its reciprocal obligation, the recognition of what is proper to the heaven-conferred nature. It only needs that the sacredness of the relation be maintained, and the duties belonging to them faithfully discharged, and a happy tranquillity will pervade all-under-heaven.'

**Teachings on
government.**

Confucianism is primarily a system of instruction for future rulers. It is morality in relation to the government of a nation. Confucius laid great stress upon the personal character of the ruler, and attributed to his example an efficiency which has never been illustrated in human history. The theory is that if the prince is virtuous and all that he ought to be, the people *must* likewise be virtuous and all that *they* ought to be. This assumption has been crystallised in the dictum of a Chinese philosopher who lived B.C. 200: 'The prince is a dish, and the people are the water; if the dish is round the water will

be round, if the dish is square the water will be square likewise.' The teachings of Confucius as to the means by which this good government is to be brought about are fragmentary. What was needed, he thought, was a renewal of the old ways and nothing else. 'I am not,' he said, 'an originator, but a transmitter.' His favourite disciple once inquired how the government of the State should be administered, and Confucius replied: 'Follow the seasons of the Hsia dynasty; ride in the carriages of the Yin dynasty; wear the ceremonial cap of the Chou dynasty; let the music be the *shao* with its pantomimes.' In the view of Confucius the past was a golden age, to the restoration of which he gave all his energies and his life, yet he died with a lamentation upon his lips over his failure.

The ethical teaching of Confucius reveals a shrewd insight into human nature, and reaches a high moral elevation. It is often couched in pithy and memorable sentences. The following sayings may serve as illustrations: 'Is he not a man of complete virtue who feels no discomposure though men may take no note of

**Ethical
maxims.**

him?' 'Hold faithfulness and sincerity as first principles.' 'Learning without thought is labour lost; thought without learning is perilous.' 'The superior man in everything considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man.' Confucius enunciated the Golden Rule, at any rate in its negative form. 'Is there one word which may serve as a rule of practice for all one's life?' he was asked. The Master¹ said: 'Is not *reciprocity* such a good word? What you do not want done to yourself, do not do to others.' That Confucius did not, however, attain to the lofty heights of Christian teaching is clear from the following passage. Someone said: 'What do you say concerning the principle that injury should be recompensed with kindness?' The Master said: 'With what then will you recompense kindness? Recompense injury with justice, and recompense kindness with kindness.'

In the essay on Confucianism compiled for the World's Parliament of Religions by

¹ The title given to Confucius by the Chinese.

a distinguished and scholarly Confucianist, it is pointed out that while Confucius did not deny the existence of spirits, he taught that much more depends upon men than upon spirits, who can interfere in the affairs of men only to execute nature's behests. If one lives according to nature and lays up good deeds, he reaps the benefit in blessings ; otherwise he is injured, perhaps destroyed, but it is his own doing. As the 'Book of Changes' says : 'He that complies with heaven is preserved ; he that rebels against heaven is ruined.' To investigate the laws of the unknown and the unknowable spiritual world is vain. Confucius made man alone the subject of his study, and abstained from discoursing on wonders, brute force, rebellion, and spirits. On this topic he said that the art of rendering effective service to the people consists in *keeping aloof from spirits*, as well as in holding them in respect. 'We have not yet performed our duties to men,' he says ; 'how can we perform our duties to spirits ?' 'Not knowing life, how can we know about death ?' 'He who has sinned against heaven has no place to pray.' The laws of nature and of the spiritual world lie beyond the comprehension of all men

except those endowed with the spirit of wisdom. To present before the people questions and problems that are incomprehensible and incapable of demonstration serves only to delude them by a crowd of misleading lights, and leads to error and confusion.

An unreligious attitude.

The ancient classics speak of Shang-ti, the Supreme Ruler, to whom is attributed much which belongs to God alone. Confucius changed the term to 'heaven,' of which, however, he gave no clear account, and man's duties to which (or to whom) he did not define. In the words of Dr. Legge: 'He was unreligious rather than irreligious; yet by the coldness of his temperament and intellect in this matter, his influence is unfavourable to the development of true religious feeling among the Chinese people generally, and he prepared the way for the speculations of the *literati* of mediæval and modern times which have exposed them to the charge of atheism.'

The worship of heaven.

The religion of China reaches its highest spiritual level in the worship of Shang Ti by the emperor himself at the two equinoxes in the Temple of Heaven in the southern city of Peking, a practice surviving from

the earliest times. At the altar of heaven the ruler of China's millions, having prepared himself by fasting and meditation, with an elaborate and solemn ceremonial prostrates himself before heaven as its agent, its servant ; and sometimes, as in cases of rebellion, flood, drought, and the like, as guilty of sins against heaven which require confession. This was done in 1853, when the Taiping rebellion was at its height, the earthly ruler imploring on behalf of his suffering people the compassion of the sovereign of the universe. In this act the emperor recognises that he rules by the authority of heaven, to whom he is responsible for the use of his power.

Another practice dating from the earliest times of which we have any record is the worship of spiritual beings, and especially of departed ancestors. This cult has always been the real religion of the Chinese people. The attitude which Confucius himself adopted towards the practice was ambiguous. One of his disciples asked him the crucial question : ' Do the dead have knowledge of the services which we render, or are they without such knowledge ? ' The Master replied : ' If I were to say that the

**The worship
of ancestors.**

dead have such knowledge, I am afraid that filial sons and dutiful grandsons would injure their substance in paying the last offices to the departed ; and if I were to say that the dead have no such knowledge, I am afraid lest unfilial sons should leave their parents unburied. You need not wish to know whether the dead have knowledge or not. There is no present urgency about the point. Hereafter you will know it for yourself.' In spite of this agnostic position Confucius was personally strict in his observance of the worship. 'He sacrificed to the dead,' we are told, 'as if they were present, and the spirits as if they were there.' Thus sanctioned by the sage, ancestor worship has remained the heart and soul of Chinese religion.

**Nature of the
worship.**

The ancestral tablet is a thin block of wood, say 8 inches by 2, with a sliding panel. Behind this is placed the name of the departed with the date of birth and death, and the name is written also on the outside of the tablet. The tablet is placed on a shelf, or in a shrine near the entrance of the house. After a special ceremony of consecration it is supposed to be inhabited by the spirit of the departed



ANCESTRAL TABLET



ANCESTRAL HALL



SHOPKEEPER WORSHIPPING



FAMILY SHRINE

ANCESTRAL WORSHIP

ancestor, and daily worship is offered before it, whilst more elaborate ceremonies are performed on certain days of certain months. The worship consists in prostration, offerings, libations, and the burning of incense sticks and paper money. As new ancestral tablets are added to the home those of the older generation are transferred to the ancestral hall of the clan or village. In addition to the ancestral worship in the home there is the united worship of common ancestors by the clan in the ancestral temple.

The most serious objection which the Chinese bring against Christianity is that it teaches the disregard of parents. While in Japan, which received its civilisation from China, ancestral worship does not appear to hinder the spread of Christianity, and is, indeed, seldom mentioned, in China it is the most serious barrier to the progress of Christianity among the educated classes. How to remove it, or at least to make an opening through it, is one of the pressing problems of twentieth-century missions in China. While the practice is open to grave objections, from another point of view it has its roots in feelings that are right and admirable. It may be contended that the

**Christian
attitude to
ancestor
worship.**

ancestral rites are not really more than a tribute of reverence to the dead, and may be purified through the influence of Christianity from idolatrous associations; and that it is undesirable that Chinese Christians should be excluded from clan re-unions. Among Protestant missionaries, however, there is a general agreement that Christianity cannot tolerate the rites, and the conscience of the native Chinese Church also seems to be entirely opposed to them.

The worship of ancestors naturally leads to the worship of the great heroes and sages of the past. Chief among these is Confucius, who is the object of a special worship. All Chinese cities must be provided with temples in his honour, in which are also to be found tablets to other sages, and here the Master is officially worshipped with elaborate ceremonies, and with costly offerings of silk, &c. There are no priests connected with these temples. The official worship is performed by the mandarins twice a year. By a remarkable edict issued at the beginning of 1907 Confucius was raised from the level of the sun and moon, in which honours of the second grade were accorded to him, to the level of Heaven and Earth, which are

regarded by the Chinese as supra-mundane powers, and accorded the highest honours of Chinese worship, such as are paid by the Emperor in person.

In the worship of Confucius no images are used, and the better conscience of the people has all along been opposed to idolatry. But in the popular religion; side by side with the worship of ancestors, there exists the worship of images, which are supposed to be inhabited by the spirits of those whom they represent. This worship is widely spread throughout the country, idol temples being found by thousands and idols by tens of thousands. Confucianism has also adopted an extensive and complicated system of nature worship, such as the worship of the deities of the hills and the rivers, the gods of the wind and of the rain, those of the land and of the grain, and many others. Officials and people alike are more than willing to do reverence to whatever seems likely to be of service in an emergency. It is not easy to say how much of this popular religion is to be strictly classed as Confucian. But to a large extent it has the official sanction of the State, and every magistrate is required to perform officially various idolatrous cere-

**Idolatry and
nature
worship.**

monies at certain temples, especially those of the tutelary god of each city, and of the god of War. Kuan Ti

**Strength and
weakness of
Confucianism.**

Confucianism is a wonderful system of thought. Its strength lies in the inherent rectitude of its injunctions, which, if followed, would make the world a very different place from what it now is. But it altogether fails to recognise the essential inability of human nature to fulfil these high behests, and for this inability it has neither explanation nor remedy. In its worship of Confucius and other worthies its face is ever toward the past. Its worship of ancestors has at present no ethical value, and is quite destitute of any motive or restraining power. Confucianism fails to produce on any important scale the character which it commands. While it has unified and consolidated the Chinese people, it has not contributed to the programme of the Great Learning and *renovated* them. What it can do for China it has long since accomplished. It must be supplemented, and to some extent supplanted, by a faith which is higher, deeper, and more inclusive.

TAOISM

Taoism professedly owes its origin to **Origin.** Lao Tzu, a great philosopher born about fifty years before Confucius. He and Confucius are said to have once met, but while the latter spoke of the former with respect he did not repeat the visit. Lao Tzu has left only one work, known as the 'Canon of Reason and Virtue,'¹ a treatise of but little more than five thousand characters, remarkable alike for its brevity and profundity. The Taoism of the present day has scarcely any connection with the philosophical theories of its reputed founder, which are quite unfamiliar to the great majority of even Taoist priests. Modern Taoism is thoroughly materialistic, and has become the home of every kind of popular superstition and unregulated fancy.

As has already been pointed out, it is **Relations to Confucianism.** not easy to distinguish sharply between Taoism and Confucianism. The latter is the religion of the classical books and of scholars, the officially recognised faith of

¹ More correctly, the *Canon of Nature-Force*, dealing with the *dynamic force of right development* supplied by unimpeded nature. His authorship of this book is, however, denied by many Chinese, and also by such an eminent authority as Professor Giles.

China. It teaches attention to social duties and etiquette. Taoism is the religion of the common people, and gives expression to that love of mystery and craving for spiritual satisfaction to which the teaching of Confucius has comparatively little to offer. The majority of the Chinese are Confucianists and Taoists at the same time, and even Confucianists of the most agnostic type feel obliged to get Taoist or Buddhist priests, or both, to read from their sacred books at funerals, otherwise no one knows what might be the consequences.

**Relations to
Buddhism.**

While in the past there has been keen rivalry between the Taoist and Buddhist faiths, there is at present the peace of senility. The native religion is under extensive obligations to the Indian. 'The Taoist Sutras¹ in form, in matter, in style, in the incidents, in the narrative, in the invocations, in the prayers—leaving out the Sanscrit—are almost exact copies of Buddhist prayer-books.'

Taoist deities.

It is difficult to distinguish the deities of Taoism from those recognised by the State religion. Both recognise to a large extent the same pantheon. A being is

¹ Books of religious maxims.

worshipped by the Taoists having the same name as the Shang-ti, or supreme ruler, of the Confucianists. But in practice he has delegated his power to an inferior divinity called 'Pearly Emperor Supreme Ruler,' who is regarded as an apotheosis of a man named Chang, an ancestor of the present chief priest of the Taoist religion. The latter lives on a mountain in Kiangsi, where he enjoys great state, being in reality a spiritual emperor. He is styled by foreigners the 'Taoist Pope.' It is said that in his dwelling evil spirits are kept bottled up in large jars sealed with magic formulæ. Like the Emperor he confers buttons denoting rank, and gives seals to those invested with supernatural powers. He is the chief official on earth of the Pearly Emperor in heaven. His main function is the driving away of demons by charms and their expulsion by the magic sword, and he is known as 'Chang the Heavenly Teacher.' The spirit world is supposed to be in all respects a duplication of the present one. Each city has a tutelary god, in whose temple is a series of rooms depicting the horrors of the future life, when the soul shall have passed the Taoist Styx

and is tried for the crimes of this life. Here are pictures, or oftener images, of men and women climbing mountains of ice, only to fall back again; caught on spears and tossed to and fro by executioners; ground between millstones or sliced up with sharp swords, with a little dog running about licking up the blood.

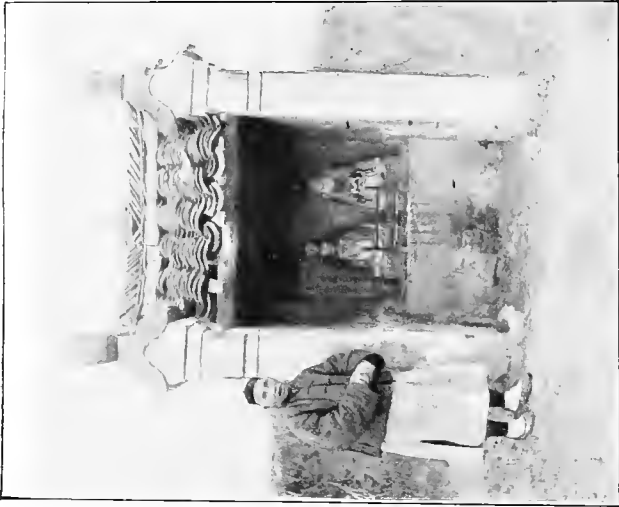
Each village generally (but not always) has one or more temples to the local god, who stands to the city god in the relation of a constable to a sheriff. When a death occurs the relations go there at set times to wail.

Taoist priests. The Taoist priests are almost invariably uneducated and totally ignorant, acting in this capacity merely for a subsistence. Many of them have been given away in their childhood by their parents on account of poverty, and know no other home than their temples. They are universally despised, but are considered indispensable evils. Their functions are demon exorcism and devil worship.

Geomancy. The practice of ancestor worship gives rise to endless rites connected with the burial of the dead. The grave, in which not only the body but the soul of the departed is supposed to rest, is a matter



A GUARDIAN IDOL



SHRINE OF A LOCAL DEITY

demanding the most anxious care. The place must be chosen so as to secure the most favourable influences of 'fung-shui,' or 'Wind and Water.' 'Tao' in Taoism represents a mystic nature force, and nature is regarded as a real power, alive with influences for good or evil, and as it were instinct in the soil. 'If the tomb be so placed that the resident therein is comfortable, the inference is that the deceased will grant those who supply its wants all that the spiritual world can grant. A tomb located where no star on high or dragon below, no breath of nature or malign configuration of the hills can disturb the peace of the dead, must therefore be lucky and worth great effort to secure.' The dead are often kept unburied for years until a favourable site, which will also bring good luck to the survivors, can be found. So long as all goes well with the family, the immunity from evil is ascribed to the 'fung-shui' of their ancestors' graves. But when ill-fortune overtakes the living a new burying-ground for the deceased has to be discovered. Indications of lucky sites are to be found in the courses of streams, the curves of roads, and so on ;

but to read them aright the services of a Taoist doctor are required, and these are able to exact a comfortable fee as the reward of their powers of divination. The advice of these priests is sought not only in the choice of burying-places but in the building of temples and houses. The Chinese belief in 'fung-shui,' and the consequent refusal to allow graves to be disturbed, has often been an apparently insurmountable difficulty in the way of making telegraphs and railways or the carrying on of mining operations. The making of a telegraph line from Canton to Hongkong was opposed because Canton is the 'City of Sheep' and Kowloon, opposite Hongkong, is the 'Nine Dragons,' and to lead the sheep amongst the dragons was obviously to court disaster.

**Means of
influencing
deities.**

In times of drought the sale of meat is sometimes suspended in order to bring on rain, or iron tablets are fetched from famous temples to be worshipped, in order to secure the same end. A divinity who is impervious to entreaty may be set out in the hot sun to feel the temperature for himself. The mouth of the kitchen god is daubed with sugar-candy when the image

is burned, to prevent him reporting bad conduct when he reaches heaven.¹ In cholera time 'New Year' may be celebrated in July (as in 1902), to deceive the god into suspending the plague as out of season.

It is difficult to find in Taoism at the present day a single redeeming feature. Its assumptions are wholly false, its materialism inevitably and hopelessly debasing. It encourages and involves the most gross and abject superstitions, such as animal worship of 'The Five Great Families'—namely, the fox, the rat, the weasel, the snake, and the hedgehog. On the drum tower at Tientsin it was common to see richly dressed merchants kneeling to an iron pot containing incense burned to 'his Excellency the rat,' and the like.

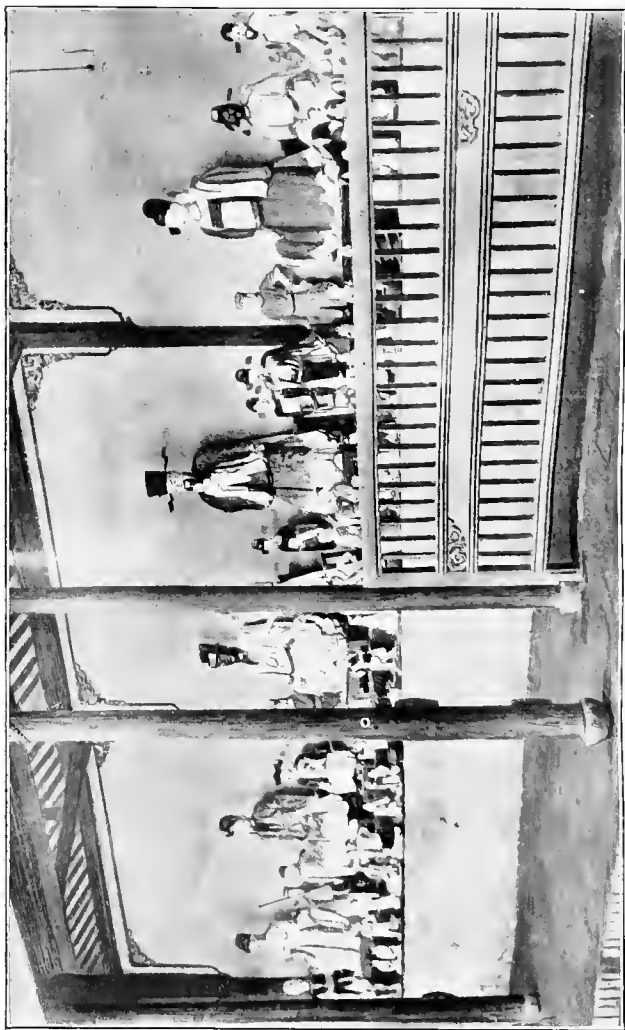
**Present
condition of
Taoism.**

The effect of a belief in Taoism is to bring the living Chinese into bondage to demons, and to the innumerable spirits of the dead. Incredible sums—said to amount for the whole empire to twenty millions sterling annually—are wasted in burning mock-money (made of yellow or

**Wasteful and
dangerous
beliefs.**

¹ In other parts small glutinous sweets are offered to him, in order that his teeth being caught in them he may not be able to open his mouth.

white tinsel paper, usually in the shape of ingots) to ward off imaginary evils. Chinese 'demon possession,' however explained, is a real and a terrible evil. It is firmly believed that invisible agencies cut off queues, kidnap children, and do other bad deeds. From time to time large portions of the empire are subject to serious panics in consequence, as in 1877 when there was a queue-cutting mania, and in 1897 when it was believed that children were kidnapped, in each instance leading to the wildest and most uncontrollable excitement. The superstitions latent in Taoism are endless, and they are as dangerous to the Chinese themselves (and yet more to foreigners) as powder-mills and dynamite-factories. The entire Boxer movement was a gigantic illustration of this truth, when all the laws of nature were apparently thought to have been suddenly repealed. Men who are positive that no sword was ever forged which can cut them, that no rifle-bullet can penetrate their charmed bodies, that no artillery can injure them, are in the twentieth century perilous elements in any civilised land. There are many such men in China to-day.



BUDDHIST IDOLS

BUDDHISM

Buddhism was officially introduced into **Origin.** China in the year 67 A.D., when the emperor Ming Ti sent an embassy to India to procure the sacred books of the new religion. It spread rapidly throughout the empire during the following three or four centuries. Subsequently, its followers suffered much persecution at the hands of certain of the emperors, and its present position is that of an officially proscribed though actually tolerated heresy. Yet it obtains general recognition throughout China, and has had a considerable influence on the religious beliefs of the people.

The Buddhist temples are far more numerous than those of Taoism. Many of the finest and most costly are scattered through deep and retired valleys, or situated on mountains not easily accessible, where, retired from mundane contamination, the priests may perpetually drone through their routine rituals. The worship of Buddha is carried on by the indefinite repetition of the name O-mi-to-fu (Amita Buddha), the devout spending most of their spare time in uttering the mystic **Temples of divinities.**

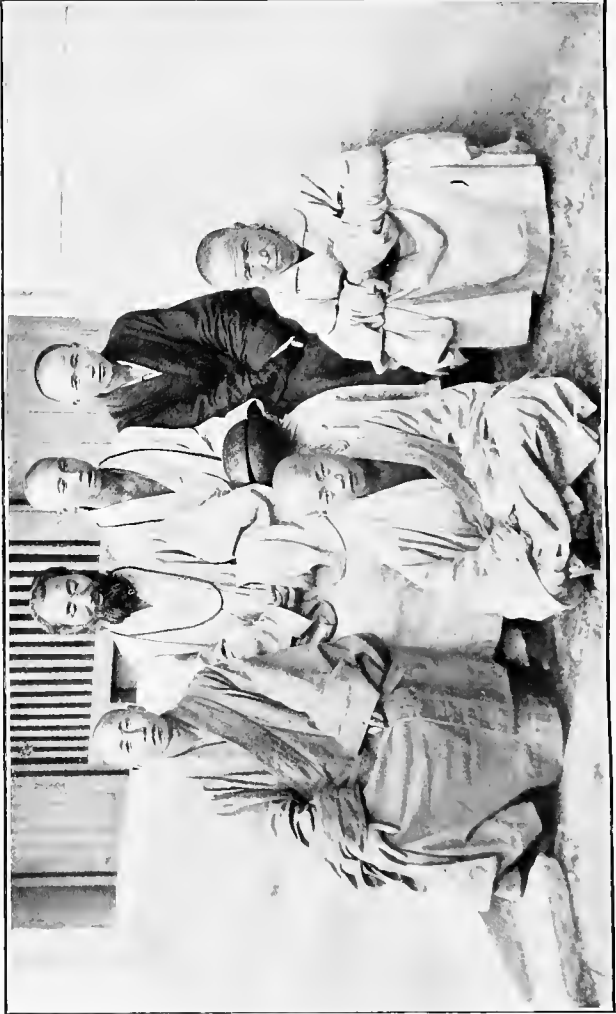
syllables. Another favourite object of worship is the goddess of mercy, Kuan Yin, who is supposed to be able to save from evil and bestow felicity.

**The secret of
its success.**

The success of Buddhism was due largely to the fact that it came with a promise of redemption and deliverance which was lacking in the more materialistic and worldly system of Confucianism. Its doctrine of the transmigration of souls seemed to shed some light on the fate of the dead, which is a matter of so much concern and interest to the Chinese mind. Moreover, the Buddhist doctrine of retribution supplied a defect in the Confucian system. Buddhism teaches that 'virtue has virtue's reward, vice has the reward of vice ; though you may go far and fly high you cannot escape.' The 'Recorder' in one of the temples is represented with a book and a pen in his hand, over which is the legend : 'My pen cannot be evaded.' The insistence with which this teaching is emphasised has not been without its beneficial effect upon the Chinese conscience.

**Influence on
Chinese life.**

Although the literature of Buddhism, like that of Taoism, is appallingly extensive, most Chinese scholars neither know nor



BUDDHIST PRIESTS

care anything about its voluminous productions. Yet the popular tenets of Buddhism are deeply engraved on the heart of the Chinese people. They have tended to make the Chinese more compassionate to the brute creation than they would otherwise have been. Buddhism has indeed introduced into China the graceful and costly pagoda, but it has done little to relieve the sense of sin, and has long since degenerated into a mere form. Its priests, like those of Tao, are for the most part idle, ignorant, vicious parasites on the body politic. The religion, like many of its temples, is in a condition of hopeless collapse.

Here and there a Buddhist priest has embraced Christianity, giving up his bowl and beads, together with the mystic certificate of membership in the ranks of those who in any temple of the empire are entitled to support. Now and then, with the willing consent of the people, a temple has been turned into a Christian chapel. Under the exigencies of the present poverty of national resources, all Chinese temples not officially recognised are liable to have their lands confiscated for the support of local

**Outward
decay.**

schools and academies. This revolutionary move is sometimes accompanied by a prohibition of the further enlistment of young novices, for whose support there would then be no provision. Were this regulation carried out all over the empire, both Taoism and Buddhism would within the next fifty years have very little external expression, albeit the superstitions which they represent might retain their hold on popular belief.

**Mohammed-
anism in
China.**

Mohammedans are scattered through China, especially in the western and southwestern provinces, to the possible number of twenty millions. They are more lax in their practices than their co-religionists in India, but they keep up the forms of their faith, and do not intermarry with the Chinese. For the most part they make no effort to proselytise. As yet very few have become Christians, but there is no reason why there might not be a movement in this direction when larger efforts have been made on their behalf—an enterprise which ought to be seriously undertaken at once. Their mullahs, or priests, are often more bitterly opposed to Christianity than those of the sects of Tao or Buddha.

There is in Kaifeng, the capital of Honan, the remnant of an ancient colony of Jews, but their synagogue has long since been pulled down and its timbers and sacred books sold. The melancholy history of this sect is of special interest and a concrete instance of how one of the most unimpressible faiths known to history, once having lost its original impulse, may be disintegrated by the slow corrosion of the mingled polytheism, pantheism, and atheism of Chinese civilisation.

**Jews in
China.**

The religions of China, in very different ways, are still a mighty power. To rightly appreciate what is best in them, and at the same time to show and to convince their followers that the spiritual wants of man can be met only by Christianity, is a worthy task for the highest intellectual and spiritual gifts of the best men of the twentieth century.

**Work yet to
be done.**

QUESTIONS FOR CHAPTER IV

AIM : TO LEARN HOW FAR THE CHINESE RELIGIONS ARE ABLE TO SATISFY THE SPIRITUAL NEEDS OF MAN, AND HOW THEY SHOW HIS NEED OF CHRIST

1. What is the Chinese substitute for the idea of religion ?
2. Illustrate this from Confucianism.
3. What value had Confucius' teaching in elevating social and political relations ?
4. What are the merits and defects of his ethical teaching ?
5. How far does his statement of the Golden Rule anticipate the teaching of Jesus Christ ?
6. What was the attitude of Confucius to the spiritual world ?
7. What eternal needs of the human spirit does his teaching fail to satisfy ?
8. What place does ancestor worship hold in the popular religion ?
9. Describe the manner in which it is performed.
10. What arguments would you use to show a Chinese inquirer that the practice must be renounced ?
11. How does ancestor worship affect the spread of Christianity ?
12. What attitude should missionaries adopt to the practice ?
13. Is there any real idolatry in China ? How does this affect the question of ancestor worship ?
14. In what does the strength and the weakness of Confucianism consist ?

15. What Christian truths which you personally prize are absent from the Confucian system ?
16. How could you show a zealous Confucianist his need of Christ ?
17. Describe some of the Taoist superstitions.
18. Would you insist upon freedom from superstition before baptising an inquirer ?
19. What is the religious value of Taoism to-day ?
20. What do you consider to be the reasons for the spread of Buddhism ?
21. Can modern Buddhism be regarded as a regenerative force ?
22. What power do heathen religions supply towards reaching the ideal they proclaim ?
23. What lessons are to be learned from the collapse of the Jewish colony ?
24. Sum up the spiritual needs of China which existing religions fail to supply:

ADDITIONAL READINGS

General :

Beal—Buddhism in China.

Bryan—Letters to a Chinese Official (Chaps. VI.-VIII.).

Douglas—Confucianism and Taoism.

Du Bose—Dragon, Image and Demon.

Edkins—Religion in China:

Gibson—Mission Methods in China:

Henry—Cross and the Dragon:

Legge—The Life and Teachings of Confucius.

Legge—The Religions of China.

Martin—The Lore of Cathay (Chaps. XI.-XV.):

Parker—China and Religion.

Soothill—A Mission in China (pp. 208-283):

Ancestor Worship :

Gibson—Mission Methods:

Smith—China in Convulsion (pp. 34-36):

Mohammedanism in China :

Ball—Things Chinese:

Du Bose—Dragon, Image and Demon (Chap. VI.).

Henry—Cross and the Dragon (Chap. VII.).

Parker—China and Religion (Chap. VII.).

The Mohammedan World of To-day (pp. 247-264):

The Jewish Colony :

Broomhall—The Chinese Empire (Appendix II.)

Martin—Cycle of Cathay (Chap. IV.).

Parker—China and Religion (Chap. VIII.).

Williams—The Middle Kingdom (II. 271-274).

Yule—Marco Polo.

CHAPTER V

CHRISTIANITY IN CHINA

NESTORIAN AND MEDIÆVAL MISSIONS

IT is not surprising that although there are traditions of the introduction of Christianity into China at a period not long after the time of the Apostles, all historical traces of such an event should have been lost in the dim mists of antiquity. But it is certainly singular that after the Christian faith in the form of Nestorianism had once gained a firm footing, and even imperial favour, it should have so totally disappeared from the empire that its very existence was forgotten. Had it not been for the casual discovery in the year 1625 of a deeply buried, black marble tablet near Sian Fu, with nearly 1,700 Chinese characters, and a long list of names of priests in Syriac, the fact that such a sect rooted itself in China would never have been believed; and even after the tablet

**Traces of
early
Christianity.**

was unearthed it was for a long time discredited. The date of the tablet is 781 A.D., during the illustrious dynasty of T'ang. It records the arrival of a Syrian priest named Olopun in the year 635 A.D.—the same year in which Aidan settled at Lindisfarne and began the evangelisation of Northumbria. Olopun was kindly received by the Emperor T'ai Tsung, who seems to have been an eclectic philosopher, giving a hospitable reception to all kinds of creeds, and to whom in Gibbon's phrase (already quoted) they may have been 'all alike useful.'

**The spread of
Nestorianism.**

In the eyes of the Church Nestorius was himself a heretic, who had been banished from the confines of the Roman Empire. It was the strange fate of his teaching to be transplanted into the uttermost parts of the earth, find a lodgment, then gradually lose its influence and disappear. At one time the Nestorian Church was, as Colonel Yule, the learned editor of 'Marco Polo,' reminds the reader, 'diffused over Asia to an extent of which little conception is generally entertained, having a chain of bishops and metropolitans from Jerusalem to Peking.' In 845 A.D.

the Emperor Wu-tsung attempted to exterminate all foreign faiths, both Buddhist and Christian, but as late as the end of the thirteenth century Marco Polo found a number of Nestorian Christians in China; so that the Gospel, albeit in a mutilated form, seems to have been preached in China to some twenty generations of men.

The chief 'point of the faith' wherein the Nestorian teaching differed from orthodoxy was the doctrine that in our Lord there were two persons, one of the Divine Word, the other of the man Jesus; the former dwelling in the latter as in a temple, or uniting with the latter 'as fire with iron.' The atonement of Christ could not have been given a prominent place, and it is not certain, or even likely, that the Scriptures, if translated (as seems to be implied), were ever circulated.

**Limitations
of Nestorian
teaching.**

The melancholy history of Nestorianism in China is not encouraging to those who omit to give the people the Scriptures in their own tongue and who preach a Christ who is human rather than divine. Not a building which the Nestorians erected, not a page which they wrote in the Chinese language has been preserved even in

**Causes of
Decay.**

tradition, save only the Nestorian tablet.¹ This, however, is in itself a valuable and irrefragable certificate to the Chinese, who are worshippers of antiquity, that Christianity is an ancient and a world-wide faith, which more than twelve and a half centuries ago flourished in the Central Flowery Empire.

**The Mongol
rule.**

The thirteenth century witnessed the rise of the great Mongol dynasty, to which reference has already been made (p. 32). It is not strange that to the Church of Rome the conversion of so puissant a despot as the Great Khan should have seemed an object of capital importance.

**John of
Plano Carpini.**

In the year 1246, while one of the older grandsons of Genghis Khan held sway, a papal embassy, headed by John of Plano Carpini, was sent to him, but neither this one, nor others which followed, resulted in anything permanent.

**John Monte
Corvino.**

In 1289, however, Pope Nicholas IV. commissioned another John, an Italian

¹ About the year 1725 there was discovered in the possession of a Mohammedan, the descendant of Christian or Jewish ancestors from the west of China, a *Syriac* manuscript in the same characters as that on the Nestorian tablet. It contained the Old Testament in part and a selection of hymns. See Wylie, *Christian Researches*, p. 92.

named Monte Corvino, who reached India in 1291, remained there a year, and then joined a caravan to China, where he was generously received by the great Kublai Khan. The Nestorians, according to Marco Polo's account, did all in their power to hinder this new missionary. In spite of their opposition, the work of Monte Corvino, judging from the scanty records of the time, was, externally at least, phenomenally successful. A church was built at Cambaluc (later called Peking), thousands were baptised, the work of a large orphan asylum was undertaken and accomplished, and the New Testament and Psalms were with laborious zeal rendered into the Tartar language.

The attitude of the Mongol Emperors towards the preachers of the Christian faith, whether Nestorian or Roman, is made tolerably plain in the narrative of Marco Polo. He gives the details (Bk. II., Chap. V.) of a great battle fought by Kublai Khan against a usurping relative called Nayan, who was a baptised Christian and bore the cross on his banner, which, however, did not prevent his signal defeat. Upon this the 'Saracens, Idolaters, and

**Influence on
Kublai Khan.**

Jews, and many others that believed not in God, did gibe those that were Christians, because of the cross that Nayan had borne on his standard, and that so grievously that there was no bearing it.' But the Khan, when he heard the strife, 'sharply rebuked those who cast gibes on these Christians, saying that the cross of your God did well that it gave him no help against the right.' 'And so thenceforward no more was heard of these floutings of the unbelievers against the Christians.' To those who are interested in the propagation of the Christian faith among Asiatic potentates, few incidents are more instructive than that mentioned in the following chapter (Bk. II., Chap. VI., note 1), for which we are indebted to Ramusio, one of the earlier commentators on Polo's narrative. 'Kublai,' he says, 'at the Christian Easter, summoned all the Christians and bade them bring the Book of the Four Gospels, which he had perfumed with incense, kissing it most devoutly, desiring the barons and lords who were present to do the same. But it was not only at Easter and Christmas that this occurred, but also at the chief feasts of the Saracens, Jews, and Idolaters.

Being asked *why*, he replied: "There are Four Prophets worshipped and revered by all the world. The Christians say their God is Jesus Christ; the Saracens, Mahomet; the Jews, Moses; the Idolaters, Buddha; and I worship and pay respect to all four, and pray that he among them who is greatest in heaven in very truth may aid me." But the great Khan let it be seen well enough that he held the Christian faith to be the truest and best—for, as he says, it commands nothing that is not perfectly good and holy. But he will not allow the Christians to carry the cross before them, because on it was scourged and put to death a person so great and exalted as Christ.'

Some one may say: 'Since he holds the Christian faith to be best, why does he not attach himself to it, and become a Christian?' Well, this is the reason which he gave to the Polos when he sent them as his envoys to the Pope, and when they took occasion to speak to him about the faith of Christ. He said: 'How would you have me to become a Christian? You see that the Christians of these parts are so ignorant that they achieve nothing and can achieve

**Kublai's
putting of
the case.**

nothing, whilst you see Idolaters do anything they please, insomuch that when I sit at table the cups from the middle of the hall come to me full of wine without being touched by anybody, and I drink from them. They control storms, causing them to pass in whatever direction they please, and do many other marvels, whilst, as you know, their idols speak, and give them predictions on whatever subjects they choose. But if I were to turn to the faith of Christ and become a Christian, then my barons and others who are not converted would say: "What has moved you to be baptised and to take up the faith of Christ? What powers or miracles have you witnessed on His part?" Well, I should not know what answer to make; so they would be confirmed in their errors, and the Idolaters, who are adepts in such surprising arts, would easily compass my death. But now you shall go to your Pope, and pray him on my part to send hither a hundred men skilled in your law, who shall be capable of rebuking the practices of the Idolaters to their faces, and of telling them that they, too, know how to do such things, but will not, because they

are done by the help of the devil and other evil spirits, and shall so control the Idolaters that they shall have no power to perform such things in their presence. When we shall witness this we will denounce the Idolaters and their religion, and then I will receive baptism; and when I shall have been baptised, then all my barons and chiefs shall be baptised also, and their followers shall do the like, and thus in the end there will be more Christians here than exist in your part of the world.' To which Ramusio adds, that 'if the Pope had sent men fit to preach our religion, the Grand Khan would have turned Christian; for it is an undoubted fact that he greatly desired to do so.'

It is not likely that in his friendly attitude to the missionaries Kublai Khan was influenced by religious motives; but, as Colonel Yule suggests, 'he probably desired religious aid in softening and civilising his rude kinsmen of the steppes,' and judged from what he saw in the Venetians (the Polos) and heard from them, that Europe could afford such aid of a higher quality than the degenerate Christians with whom he was familiar, or the Thibetan

Kublai Khan's motives.

Lamas on whom his patronage eventually devolved when Rome so deplorably failed to meet his advances.

No substantial results.

In 1305 Clement V. sent as reinforcements seven missionaries, who had already been ordained as bishops; but only three of them reached their destination, to be followed a few years later by three others, of whose labours little is known. The letters which have survived the long years intervening between us and these early missions, show that the missionaries had an earnest evangelistic spirit, and that they longed for assistance from Europe, which seldom came, and then only at long intervals. Corvino expressed the belief that if reinforcements had been sent more promptly the great Emperor himself might have received baptism, which event would conceivably have altered the history of the Chinese Empire. Corvino died at the age of eighty, with the reputation of having 'converted more than 30,000 infidels.' To those who are aware what the initial introduction of Christianity really means, it will be evident that the Christian water had but been poured into a Mongol dish, and 'when the dish was round, the water

was round also.' The short-lived Mongol dynasty crumbled away, and with it the brilliant successes of these devoted and zealous pioneers. The activity and energy of these men in an age of apathy and sloth are beyond all praise, but the most ardent partisan is obliged to pass by these early missions with a bare mention, because they proved to be merely 'the way of the eagle in the air, of the serpent on a rock, of a ship in the midst of the sea.' The narrow-minded Mings, who succeeded the Mongols, wanted no 'foreign religion,' and the great achievements of the Mother Church, which had been merely written in water, were soon forgotten.

MODERN ROMAN CATHOLIC MISSIONS

The efforts to evangelise the Chinese and the Mongols, which we have just been considering, owed their existence to conditions which were but transient, and which were to be replaced by others widely different. The new spirit which gave birth to the modern world, and which led in the intellectual world to the renaissance of learning, in the spiritual to the reformation

**The birth of
the modern
world.**

of religion, and in the world of adventure and exploration to the circumnavigation of Africa and the discovery of America, manifested itself within the Roman Church in a revived and eager missionary activity. A number of new orders were founded—notably that of the Jesuits—which were distinctively missionary in character, and the specific object of which was the extension of the Church in all parts of the world.

**Francis
Xavier.**

It was to the young and ardent Society of Jesus that the renewed entry into China was due. Francis Xavier, 'the Apostle of the East,' commenced the great foreign missionary work of that order and gave the impulse which was caught up by numerous successors, until the record of the sixteenth century, so far as the extension of the Church went, is one of the most wonderful in history. It had been the dream of Xavier, after his marvellous successes in India, the East Indies, and Japan, to gain admission to China as well, but he died in 1552 on the threshold of a sealed empire. His successor Valignani, gazing on China's mountains, exclaimed, 'Oh, mighty fortress! When shall these

impenetrable gates of thine be broken through ?'

The actual entrance into China was effected about 1580 by Father Michael Roger and another monk, whose great fame has quite eclipsed that of his companion, the celebrated Matteo Ricci, who, although but twenty-seven years of age, was a past-master in the practices of his order, and who was by nature endowed with a variety of the most useful talents. It is worthy of notice that the first landing, and the audience with the Viceroy, were only accomplished by a clever deceit, in which Father Roger passed himself off as the Bishop, and an unimportant functionary figured as 'the Governor of Macao,' a Portuguese settlement which, with the greatest difficulty, had been secured from the unwilling Chinese authorities. The tiny opening thus made was soon enlarged by timely presents, by prudence, and by perseverance, until a footing was gained in the provincial capital, followed later by adventures more strange and interesting than any fiction.

It was not until the opening of the seventeenth century (January 1601) that

Matteo Ricci.

**Gaining
entrance to
Peking.**

Ricci at last succeeded in entering Peking, where he met with a kind and even a patronising reception from the Emperor Wan Li. The policy of the Ming dynasty was unfavourable to the admission of foreigners at all. Even if they were tolerated, it was only that they might be used to do what could not be accomplished without them. Had the original claim of the Jesuits been true, that they were merely learned men of the West who were smitten with the greatness and the civilisation of the Central Empire, only desiring there to end their days in peace, there need not have been any conflict. But as their real aim was to introduce a new religion which should totally subvert those accepted for centuries, and as this object could not fail to disclose itself, Ricci's position was from the beginning one of peculiar delicacy and difficulty. On the one hand, he was a man of the world and a consummate courtier, quite able to hold his own with the shrewd and cunning officials, who then, as now, constituted the Court and its environment. His winning manners and his singular talents would have made him prominent anywhere. But, on the other hand, he was the head

of a great religious organisation, although, according to his enemy, the Bishop of Conon, 'it was sufficient to read his work on the true religion to be satisfied that he was ignorant of the first principles of theology.'

One of the many points of friction for the new faith was the question what should be taught the converts in regard to the rites of ancestor worship, the essential feature of Chinese religion. To Ricci it appeared that these ancient and decorous ceremonies were in themselves unobjectionable, being merely civil observances described by the same word and having the same meaning as obeisance to rulers, and respectful behaviour to superiors and elders. According to the Bishop just quoted, Ricci taught the Christians that they might 'assist and co-operate at the worship of idols provided that they addressed their devotions to a cross covered with flowers, or secretly attached to one of the candles which were lighted in the temples of the false gods.'

After gaining access to Peking, Ricci's energy and activity were greater than ever. One of his most famous converts was a

The question of ancestor worship.

Ricci's successes.

native of Shanghai, named Hsu, who, with his widowed daughter, proved of the greatest service. He took the name of Paul, by which he is now generally designated. He was one of the leading members of the ancient and famous Han-li Academy, and held high posts under the Government. A part of his family estates, situated but a few miles from Shanghai, ultimately passed by purchase into the hands of the Church, and forms to-day (under the name Sikawei) the most unique and interesting centre of Roman Catholic influence to be found in China.

**Concession
at his death.**

The death of Ricci in 1610, at the comparatively early age of fifty-eight, turned out, as he foresaw, greatly to the furtherance of his cause. In response to an elaborate memorial of Father Pantoja, asking for a burial-place for the distinguished Western scholar who had given his life to China, a temple was made over to the Jesuits both as a grave-plot and as a residence for Pantoja and his companions. This property was situated west of the south-western gate of the city of Peking, and despite all changes of fortune it has never passed out of the hands of the Church. It was one of

many places desecrated by the violence of the Boxers in 1900.

During the quarter of a century in which **Adam Schaal.** the Ming dynasty had been crumbling to its ruin (1619-1644) a learned German Jesuit, named Schaal, had been brought to Peking from Sian Fu at the instance of Dr. Paul Hsu, being introduced on the ground that he was able to provide the cannon so indispensable for the defence of the empire. His success in this business, most reluctantly undertaken, was only equalled by his triumphs in reforming the calendar, which had fallen into hopeless confusion. During the trying times when the Mings were giving place to the new Tartar or Manchu dynasty, Father Schaal stood by, and it was not long ere he had attained in the new *régime* an influence even greater and more important than in the old. This continued until the death of the first emperor of the new dynasty, when there was a regency. As a result of a memorial against the rising power of the foreign sect it was decreed that the venerable Schaal—whose brilliant talents and inestimable services were conveniently put out of mind—and his associates merited ‘the punishment

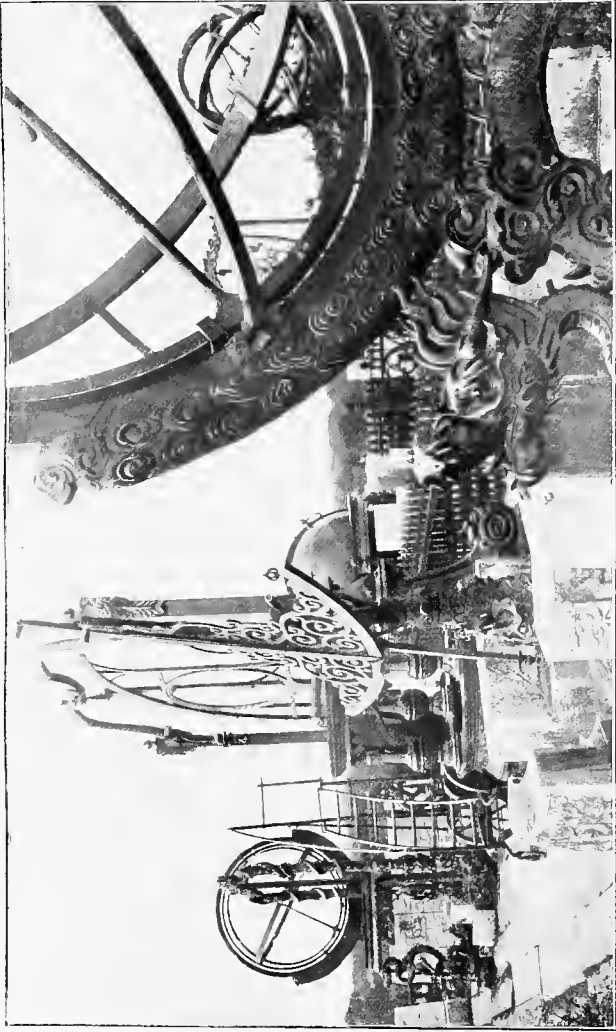
of seducers who announce to the people a false and a pernicious doctrine.' On the occurrence, however, of an opportune earthquake the priests were released, although Schaal had died of grief and mortification at the age of seventy-eight, 'having been thirty-seven years in the employ of five monarchs.'

Ferdinand Verbiest.

His place was taken by a third in that splendid trio of great men whom the Society of Jesus had furnished, named Ferdinand Verbiest, whose achievements and whose honours were if possible even greater than those of his predecessors. For a period of thirty years (until 1688) Verbiest continued to commend himself even to his jealous and unscrupulous patrons. 'No foreigner ever enjoyed so great favour from the rulers of China as this able priest. He seems, indeed, to have deserved this for his diligence, knowledge, and purity of conduct in devoting all his energies and opportunities to their good.'

Bitter controversies.

From a period not long after Ricci's death the Church had been torn by violent internal dissensions. It was not so much hostile persecutions from without, bitter and persistent as these were, as the dis-



INSTRUMENTS IN PEKING OBSERVATORY MADE BY VERBIEST

cords between Jesuits and Jesuits, and between the Jesuits and other orders, that undermined Roman Catholic influence in China. Ricci had himself selected Father Nicholas Lombard as his successor to the position of Superior General of the Jesuit Order in China. The latter, however, after a long and careful examination of the matter, came to a conclusion in regard to the ancestral rites and the name of God directly the reverse of that of Ricci. He became convinced that the 'Heaven' worshipped by the Chinese could not be identified with the God of Christianity, and that this word, and the expression Shang Ti (Supreme Ruler), ought not to be employed in this sense. This radical revolution did not take place without violent opposition from other Jesuits, until the discussion spread not only throughout China, but over Europe, where 'it was carried on with the utmost acrimony and passion.' Four Popes issued bulls in verbal agreement, but in essential conflict with one another. The quarrel must sooner or later have brought the Jesuits, and other orders which uninvited pressed into China after them, into conflict with the Chinese Government.

But this result was both hastened and assured by the signal indiscretion of the Jesuits, who in 1699 submitted the question to their friend and patron, the great Emperor K'ang Hsi, who decided that the ancestral rites were merely political and in no sense religious. The reply to this in the Bull of Clement XI. was issued in 1704, and in point of clearness left nothing to be desired. The views of Father Lombard, adopted so long before, were now declared to be correct. The ancestral rites were idolatrous; the word for 'Heaven,' and the term 'Shang Ti,' were no longer to be used for God, for whom the expression 'T'ien Chu,' Lord of Heaven, was to be adopted.

**Action of
emperors.**

The Emperor K'ang Hsi was certainly one of the ablest monarchs who ever occupied the throne of China. He understood perfectly that the question at issue between himself and the Jesuit Fathers was at the same time a question of his own control over his own subjects, and he was not the man to hesitate in his course. While he lived he temporised, patronising the priests at the capital, and allowing, if not stimulating, persecution in the provinces. Immediately on his death the blow fell, and

by an edict of his son and successor, Yung Cheng, all missionaries not required for scientific purposes were ordered to be turned out of the empire.

Into the somewhat complicated and painful history of the Roman Catholic churches in China during the century and a quarter when they were under a proscriptive ban, from Yung Cheng's edict of expulsion in 1724 to the treaties of 1858, which expressly sanctioned the propagation of Christianity in both its forms, it is unnecessary to enter. It will be found in full in the Abbé Huc's extensive 'History of Christianity in China, Tartary, and Tibet.'

During this long period of intermittent violence there was probably never a time when it was not dangerous to be a Roman Catholic Christian. The traditional saying of the Master, 'He that is near Me is near the fire,' was illustrated for consecutive generations and upon a continental scale. Some, perhaps many, converts did undoubtedly shrink from the scorching flame and hastened to recant, but a vast number held fast to their high profession, and an uncounted army of martyrs sealed their confession with their blood. This does not

**Under
the ban.**

**The army
of martyrs.**

indeed demonstrate that theirs was the best form of Christianity, although no other could, in this respect at least, have offered more irrefragable proofs of the earnestness and sincerity of its adherents; but it does prove that the Roman Catholics of the eighteenth and the nineteenth centuries were something more than 'baptised pagans.'

**The past
half-century.**

Space does not permit of giving a summary of the history of the Roman Catholic Church in China within the past half-century. The close corporation called the 'Congregatio de Propaganda Fide,' which since 1622 has had complete control of all the mission enterprises of the Church, does not, after the manner of Protestant organisations, confide to the world at large the results of its labours. There are at present twenty-seven bishops in China, and Roman Catholic Christians are estimated at perhaps three-quarters of a million. This estimate probably includes not merely individuals, but the entire families of converts. The unified activity of the Church is everywhere exhibited, whether in the great cities, the smaller villages, or on the remote frontiers.

EARLY PROTESTANT MISSIONS

The period of Roman Catholic Missions which we have last considered was contemporaneous with the rise of the Reformation in Europe, to which the Roman Catholic forward movement may be considered as in some sense a reply and a challenge. That the Protestant churches should have remained for a period of almost three hundred years in a state of comparative indifference to the welfare of the world which their ascending Lord had bidden them evangelise is strange and humiliating. Apart from a few isolated and ill-supported efforts, and the provision in connection with colonial enterprises of a certain number of chaplains who were instructed to teach the natives, the Protestant churches did not address themselves with seriousness to the missionary enterprise until the very close of the eighteenth century. The famous sermon of William Carey in 1792 led to the formation of the Baptist Missionary Society. The London Missionary Society was founded in 1795, the Church Missionary Society in 1799, and the British and Foreign Bible Society in 1804.

Long indifference to Missions.

**Awakening
interest in
China.**

Interest in China as a mission-field was greatly stimulated through the discovery by the Rev. William Mosely, a Congregational minister, of a Chinese manuscript in the British Museum, which proved to be a Roman Catholic version of parts of the New Testament. In 1801 this manuscript was brought to the attention of the Church Missionary Society, which, desirous of seeing it printed, passed it on to the older and wealthier S.P.C.K., which in turn passed it on again to the newly founded Bible Society. The expense of printing was found to be prohibitive and the manuscript not entirely suitable, but it was largely owing to the interest awakened by it that the attention of the directors of the London Missionary Society was turned to China, and Robert Morrison appointed to that field.

**Condition
of China.**

The China of that age was an altogether different country from that bearing the name to-day. It was a practically closed and almost unknown land. Only one British subject was said to have any real knowledge of the Chinese language. Foreign residence was prohibited, except in Canton and in the Portuguese settlement at Macao. The Chinese were forbidden to

teach foreigners their language upon pain of death. The country was entirely closed to missionary work in the ordinary sense. But this fact did not daunt the faith of those to whom was entrusted the direction of the London Missionary Society, and they resolved to send out agents to accumulate information regarding the country, and to translate the Scriptures into a language spoken by three hundred millions of the human race.

Robert Morrison, the first missionary to China, was born in 1782, and apprenticed in his youth to his father as a maker of lasts and boot-trees in Newcastle. Converted at the age of fifteen, he early conceived the desire to become a missionary. Even in his twelve or fourteen hours of daily work he contrived to read and to study. With the help of a Presbyterian minister he acquired the elements of Latin, Greek, and Hebrew, and in 1803 obtained admission to Hoxton Academy to be trained for the ministry. It was his express desire 'that God would station him in that part of the mission-field where the difficulties were greatest and to all human appearance the most insurmountable.' In 1805 he was accepted by

**Robert
Morrison.**

the London Missionary Society and appointed to China. He laboriously copied out the MS. already mentioned, and with the aid of a Latin-Chinese dictionary, lent by the Royal Society, and the tuition of a Chinese lad, Yang-Sam-Tak, possessed of an ungovernable temper, he made some progress in the acquisition of the Chinese language. 'If the language,' he said, 'be capable of being surmounted by human zeal and perseverance, I mean to make the experiment.'

Arrival in
China.

As the East India Company refused to convey missionaries, Morrison had to sail *via* the United States. In New York he was asked by a sceptical shipowner, 'And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?' and made his famous retort, 'No, sir; I expect God will.' He reached Canton on September 7, 1807, and thankfully accepted the offer of a room in the American factory, for 'as an Englishman he dared not be known.' His coming was unwelcome alike to the Chinese, to the East India Company, and to the Jesuit missionaries at Macao: he met with opposition at every turn, and

his trials and discouragements were such as can now be but imperfectly comprehended. He was, however, a man providentially raised up for this work, cautious to an extreme, and possessed of an inflexible purpose and an indefatigable perseverance. After two years he obtained a position of comparative security, being appointed translator to the East India Company with a salary of £500 a year. It is difficult to see how he could have remained in China at all without such a post; and, while it added to his labours, it did not divert him from the object for which he had come. 'The character of a missionary,' he said himself, 'is one that I cannot sink—no, not if my daily bread depend upon it.'

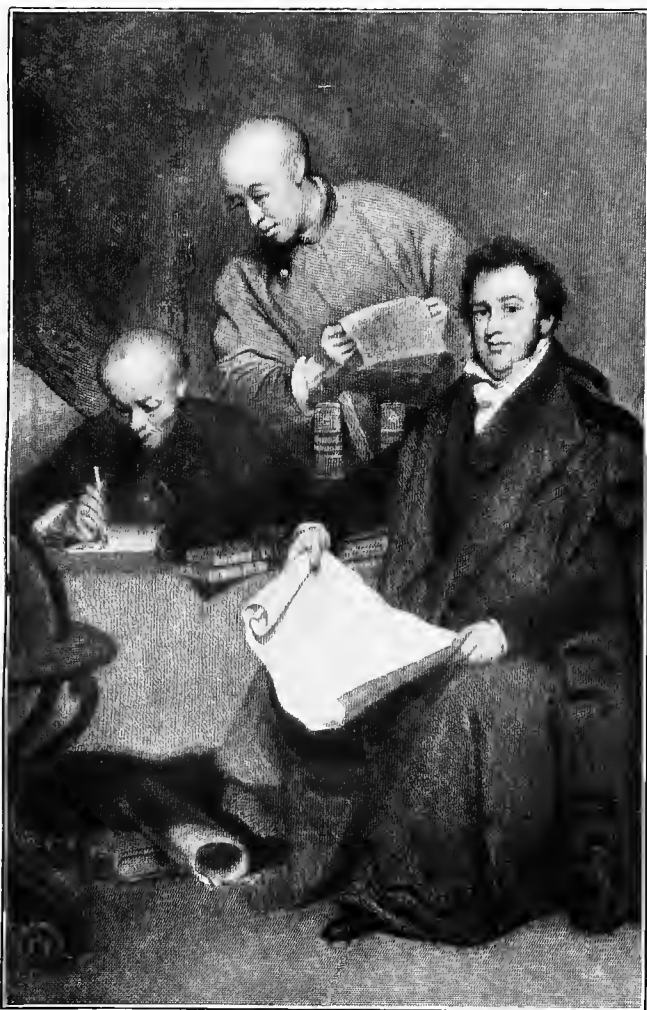
While not neglecting such opportunities of evangelistic work as presented themselves, he gave his strength to the two objects for which he was specially sent out—the acquisition of a thorough mastery of the language and the translation of the Scriptures. The translation of the New Testament was completed in 1813, and the Old Testament, partly with the help of Dr. Milne, in 1819. His rejoicing was great 'to have

**In labours
more
abundant.**

Moses, David, and the Prophets, Jesus Christ and his Apostles, using their own words' to the people; and later, when in a public meeting in England he presented Lord Teignmouth, the President of the British and Foreign Bible Society, with a copy of the Chinese Bible, the whole company present burst into a shout of 'Hallelujah.' This great undertaking had, indeed, numerous and great defects, but not greater than were inevitable. In 1812 Morrison published a Chinese grammar, and in 1823 his monumental dictionary, in six quarto volumes, with 4,500 pages. His contemporary, Dr. Montucci, said of him: 'I am free to confess that within these ten years he has published volumes by far more useful to the European student than all the printed and manuscript works published by the missionaries in the course of the last century.'

Dr. Milne.

In 1813 Morrison's first and only associate arrived. The Rev. William Milne attempted to join him and settle in Macao, but he was driven out. He travelled over the East Indies in quest of a place where the preparation of Scripture versions and tracts could be carried on without incessant interruption from yamen-runners acting under



ROBERT MORRISON AND HIS CHINESE HELPERS

a proclamation which declared the printing and publishing of Christian books to be a capital crime, and finally settled at Malacca. In 1818 an Anglo-Chinese college was founded there, with a view to mediating between the East and the West and making them mutually acquainted, of which institution Dr. Milne was the president. From the printing-press a stream of Christian books and tracts was kept up, the two missionaries collaborating in completing the translation of the entire Bible.

The missionary life of Dr. Morrison covered but twenty-seven years, yet in view of the circumstances and the difficulties of the time his achievements are almost incredible. Although his actual converts were less than a dozen, and although he was excluded from all but a corner of the land to which he devoted his life, yet by his literary labours he laid the foundations for all future work, and by giving the Chinese the Christian Scriptures in their own language he captured a commanding position in the very heart of the land to be possessed. 'By the Chinese Bible,' he said himself, 'when dead I shall yet speak.' One of his latest biographers, Rev. Silvester

**Morrison's
achievements.**

Horne, sums up the work he accomplished in the following words : ‘ Any ordinary man would have considered the production of the gigantic English-Chinese dictionary in three divisions a more than full fifteen years’ work. But Morrison had single-handed translated almost the entire Bible into Chinese. He had sent forth tracts, pamphlets, catechisms ; he had founded a dispensary ; he had established an Anglo-Chinese college ; he had superintended the formation of the various branches of the Ultra-Ganges Mission ; and he had done all this in addition to discharging the heavy and responsible duties of translator to the East India Company, and preaching and teaching every day of his life. No wonder he had achieved a reputation almost world-wide for his prodigious labours on behalf of the kingdom of God.’

Years following Morrison's death.

Morrison's work is a fitting introduction to Protestant mission work in China, not only in point of time, but because it exemplifies the conditions and nature of that work in its introductory stage. For eight years following his death essentially the same conditions prevailed, and though the number of workers gradually increased,

their work was restricted to the precincts of the foreign factories at Canton and to places near China in which numbers of Chinese were settled, such as Malacca. Precluded from active missionary work in China itself, the missionaries were compelled largely to devote their energies to literary work. Dr. Bridgman, of the American Board, who reached Canton in 1830, commenced the issue of the 'Chinese Repository,' a storehouse of information about China; and Mr. Medhurst, who joined Mr. Milne in 1817, kept pouring forth from the Malacca press a vast number of books in English, Chinese, and Malay.

One man succeeded to some extent in **Dr. Gutzlaff.** breaking through these restrictions. Dr. Gutzlaff, a man of great ability and enterprise, sent out by the Netherlands Missionary Society, managed as surgeon or interpreter to make several voyages in trading-vessels up and down the coast, landing and giving away tracts and portions of Scripture, but harassed by the police, haled before the magistrates, and stoned by the mob. His adventurous journeys excited considerable home interest in Chinese missions.

**Beginning
of Medical
Missions.**

It is characteristic of Morrison's versatile energy that he had at one period spent several hours daily in superintending a dispensary for the Chinese in conjunction with the surgeon of the East India Company. Concurrently with this Dr. Peter Parker established a hospital at Canton, and in 1838 this issued in the formation of the first medical missionary society in the world. His skill was singularly successful in abating the prejudices of the Chinese, and, in his own phrase, 'opening China at the point of the lancet.'

**Second period,
1842-1860.**

The second period of Chinese Missions may be regarded as dating from the close of the so-called 'Opium War' in 1842, when by the Treaty of Nanking the five treaty ports of Canton, Amoy, Fuchow, Ningpo, and Shanghai were opened to foreign residence and trade. The result of this opening was such an inrush of missionary forces and energy as perhaps no country had ever seen in the same length of time. This second period, during which missionary work was restricted to the five treaty ports just mentioned, lasted till the close of the second war between Great Britain and China, when in 1860 the whole of China

was thrown open to foreign travel and residence.

The London Missionary Society (1807) and the American Board (1830) had already been followed by the Protestant Episcopal Church of America in 1835, and to these other societies were rapidly added in the following order :¹

**Entrance of
missionary
societies.**

- 1842. American Baptist Missionary Union.
- American Presbyterian Mission.
- American Reformed Mission.
- 1843. American Southern Baptist Mission.
- 1844. Church Missionary Society.
- 1846. Basel Missionary Society.
- 1847. American Methodist Episcopal Mission.
- English Presbyterian Mission.
- Rhenish Mission.
- 1848. American Southern Methodist Mission.
- 1852. Wesleyan Missionary Society.
- 1859. Baptist Missionary Society.

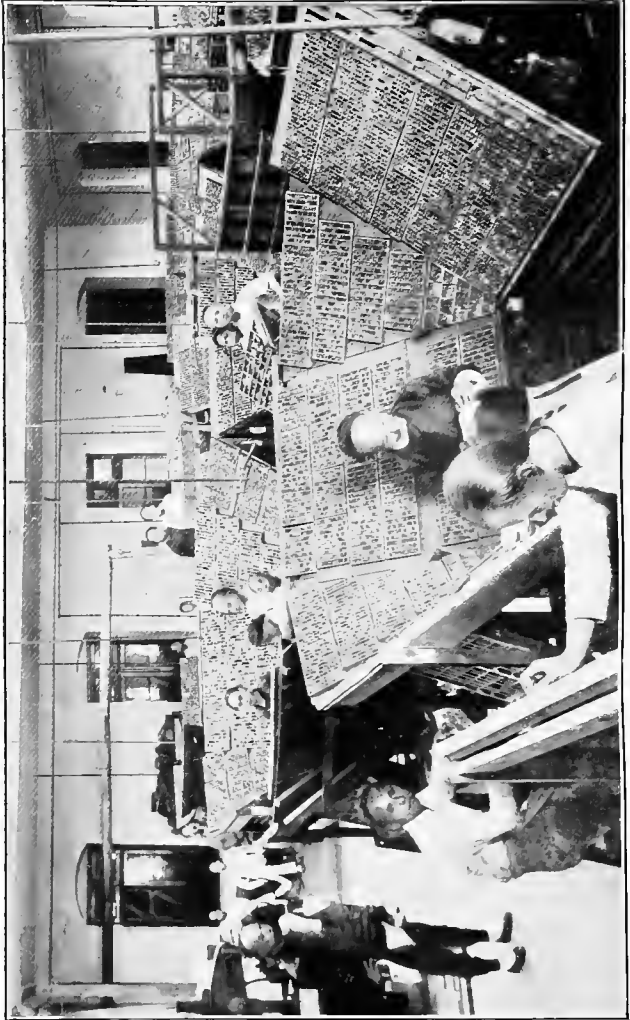
¹ Different dates are given by different authorities, according to the interpretation of what constitutes the commencement of the mission.

**Bible trans-
lation.**

A revision of Morrison's translation of the Bible had been carried out in 1835; but no further united action was taken till 1847, when a committee met at Shanghai and set to work to provide a new version of the whole Bible. The New Testament was completed in 1850; but unfortunately at this stage the translators disagreed as to the words to be used for 'God' and 'Spirit,' and broke up into an English and American group. The former completed their translation in 1853, the latter not till 1862. The English version, in which Dr. Medhurst and Mr. Stronach had the chief share, is much admired for its concise, idiomatic, and rhythmic style; and is known as the 'Delegates' Version.' But, like the American translation made at the same time, being in classical Chinese, it is more suited for the use of scholars than of the common people.

**Mission
presses.**

This second period was notable for the establishment of many mission presses, and notably of the great printing and publishing establishment of the American Presbyterian Mission, commenced at Ningpo, but removed soon after to Shanghai. It has been much the largest single agency in



MISSION PRINTING PRESS

providing the Scriptures and Christian literature for the Chinese Empire, as well as for Chinese scattered all over the world. The entire missionary body is indebted to one of its earlier superintendents, Mr. Wm. Gamble, for his invention of the art of casting Chinese type from wooden blocks by electrotyping matrices. This great institution, probably the largest mission press in the world, has poured forth Bibles, gospels, books, tracts, and magazines, sometimes at the rate of 90,000,000 pages per annum.

It is remarkable that some of the most distinguished of Chinese missionaries should have gone to that distant land merely as printers. Dr. Medhurst has already been mentioned. Another was Dr. S. Wells Williams, best known as the author of the 'Middle Kingdom,' the standard authority on the Chinese Empire. Still another missionary who began work in a Mission press was Alexander Wylie, who reached China in 1847 in connection with the London Missionary Society, and was afterwards agent for the British and Foreign Bible Society.

Medical Missions have from the beginning held an important place in missionary

**Printer
missionaries.**

**Medical
Missions.**

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seriously considering its abandonment in the year 1860, but one of the workers pleaded hard to be allowed to remain, and so the Mission was continued. There are now in the C.M.S. alone 1,500 baptised converts in this city and its precincts, and 11,255 in the Fukien province.

**English
Presbyterian
Mission.**

The English Presbyterian Mission was begun in 1847 by the Rev. William C. Burns. After some years of extraordinary success as an evangelist in Scotland, Ireland, and Canada, he gave himself to missionary work in China, and preached there for seven years before seeing any fruit of his labour. With unwearied zeal he preached the Gospel along the whole coast of China from Hongkong to Newchwang in Manchuria, where he died in 1868. His example had a great influence on Mr. Hudson Taylor, the founder of the China Inland Mission, and his devotion and earnestness were a stimulus to missionary work throughout China.

**General
summary.**

The first stages of missionary activity in China, at which we have thus hastily glanced, extended from eight years before the battle of Waterloo till the close of the Crimean war. When the earlier

societies were organised there was no promise, or even any hint, that China was likely to be opened. The simultaneous Christian movement toward that great empire from so many different directions by men of different races and tongues indicated a unity of purpose due to the influence of one Spirit. To this Christian invasion there was almost everywhere opposed on the part of the Chinese a steady and a powerful resistance, varying from the mild and negative form which it assumed in Mid China, to the Celtic fury in Fukien, and the sullen malevolence of the men of Canton. The missionaries were everywhere watched, suspected, despised, insulted, and, as opportunity offered, plundered. They were denied a spot for the sole of their foot to rest upon, were repeatedly driven out only to return again, and when at last a habitation or a chapel had been laboriously secured, it was perhaps torn down, and the weary process had to be begun anew.

It is not strange that amid insanitary surroundings, with unwholesome food, and incessant anxieties and toils, many men and women utterly broke down. Out of a total

**Difficulties
overcome.**

of 214 male missionaries previous to 1860, forty-four had died. The cares, the burdens, the stress and strain of the hard and unaccustomed life bore with special severity upon the wives of the early missionaries, fifty-one of whom died during this period, four of them while at sea. Noble men and women built their lives into the living temple of God in many parts of China; and though after their death they were forgotten in the cities where they had laboured, their memory is a precious legacy of the past to all future ages. The foundations of all the subsequent mission work in China were by them laid deep, and strong, and well. The seeds, which were to germinate in the remote future, they planted widely, and beside all waters. The *average* missionary life of this handful of men was but seven years, and but one attained to forty years. But in view of the Bible translations and repeated revisions, 'commentaries on the Scripture written, grammars, and dictionaries of the language prepared, tracts printed, converts made, churches formed, native preachers employed, Christian schools organised,' the way hewn out of obstinate rock, and China in spite of the

Chinese themselves opened, it was impossible for those then living not to exclaim in devout thankfulness and praise, 'What hath God wrought !'

Reviewing in detail the life and the achievements of these pioneers, it is well-nigh inevitable to conclude that they were men of a phenomenal type, specially raised up by God to do the preliminary work. Consider the evangelistic, the educational, the literary, and the medical work actually accomplished by Morrison, Milne, and Medhurst ; by Bridgman, Parker, and Williams ; by Drs. Lockhart, Hobson, and Kerr ; by Dr. Legge, Wylie, and William C. Burns ! Has there ever been such a group of men since ? The workers die, but the work goes on. Let us learn from the records of the past how vast are the results which God can accomplish with but a handful of human labourers ; and from a contemplation of the yet greater task remaining, what a trumpet-call is sounding for men and women of like spirit with those who have gone before to enter into and complete their labours.

**God-given
pioneers.**

QUESTIONS FOR CHAPTER V

AIM: TO STUDY THE EARLY ATTEMPTS TO
EVANGELISE CHINA AND LEARN THE LESSONS
THEY TEACH

1. What is known regarding Nestorian Christianity in China ?
2. What were probably the causes of its decay ?
3. In what way is the antiquity of Christianity in China an aid in modern missionary work ?
4. What efforts were made to introduce Christianity into China during the reign of the Mongol dynasty ? What success did they meet with ?
5. Is it probable that the conversion of the Great Khan would have led to China becoming a Christian country ?
6. Give three reasons which explain the failure of this effort of the Church during the Middle Ages.
7. When and how was the attempt to introduce Christianity into China renewed ?
8. How would you describe the leading characteristics of this effort on the part of the Roman Catholic Church ?
9. What qualities did the leading missionaries possess ? What did they lack ?
10. What causes led to the comparative failure of the enterprise ?
11. To what real results of their work can Roman Catholic missionaries point ?

12. What are the weaknesses of modern Roman Catholic Missions ?
 13. How would you account for the long delay in the awakening of missionary interest among the Protestant churches ?
 14. How was interest in China as a mission-field especially stimulated ?
 15. What aim had Robert Morrison in going to China ? With what difficulties had he to contend ? What were his achievements ?
 16. What was the state of matters as regards missionary work up to the year 1842 ?
 17. What are the boundary lines marking off the second period of Chinese Missions ?
 18. Mention some of the outstanding missionaries of this second period and the work accomplished by them.
 19. At what centres was work carried on during this period ?
 20. What were the general results achieved ?
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ADDITIONAL READINGS

General :

- Broomhall—The Chinese Empire.
- Huc—History of Christianity in China.
- Parker—China and Religion.
- Wells Williams—The Middle Kingdom;

Nestorian and Mediæval Missions :

- Beazley—The Dawn of Modern Geography (Index).
- Douglas—China (Chap. II.).
- Yule—Cathay and the Way Thither.
- Yule—Marco Polo.

Protestant Missions :

Burns—Life of William C. Burns.

Legge—James Legge, Missionary and Scholar.

Life of Robert Morrison, by his widow (2 vols.).

Lovett—History of London Missionary Society
(Vol. II. pp. 399-626).

Philip—Life of William Milne.

Stock—History of Church Missionary Society
(Vol. I. pp. 74, 463-474).

Townshend—Life of Robert Morrison.

CHAPTER VI

PRESENT DAY MISSIONS IN CHINA

A VAGUE impression prevails among some of the critics of modern missions that they *ought* to be entirely above and beyond the influence of contemporary politics. It would, however, be quite as rational to lay it down as a general principle that Christian people in foreign lands are in duty bound to be unaffected by changes of temperature, or by dislocations of the earth's crust due to earthquake. In order to understand the progress of missionary effort in China during the period of modern missions, that is since 1860, a background of knowledge of current political events is indispensable. Therefore it will be necessary for us to glance at the general history of the period, in which politics and missionary work are inseparably mingled, before entering upon a general review of the growth and expansion of the church.

**Influence of
politics on
missions.**

**The close of
the war,
1860.**

The war of 1839-42 had really *settled* nothing, and the weary work had all to be done over again. War broke out again in 1856, resulting in the capture of Canton by the British and the French, and in the treaties agreed upon at Tientsin in 1858, but afterwards practically repudiated by the Chinese. Then followed the abortive effort of the British to force a way to Peking in 1859, and the success of the allied forces in 1860, when Peking was taken, and the treaties of Tientsin finally ratified. Many new ports were opened, including Newchwang, Tientsin, Chefoo, Hankow, and Swatow, and in the increasingly complicated relations between China and the West each one of them became a potential storm centre.

**The
dispersion of
missionaries.**

As a result of the second 'opening of China,' after the new treaties had been signed, there was an immediate exodus of missionaries from Shanghai, where they had been penned up awaiting the event, to the new ports. Tientsin was at once entered by the Rev. Henry Blodget for the American Board, and Peking by Mr. Edkins, of the London Missionary Society, followed a short time later by Mr. Blodget,

and by representatives of the American Presbyterian Mission and of the Church Missionary Society. Mr. Griffith John went to Hankow, where he has ever since lived. When visiting the contiguous cities of Hankow, Hanyang, and Wuchang, the experienced Dr. Mullens, Secretary of the London Missionary Society, declared that this was the 'finest missionary centre in the world.' From this strategic point Hupeh, Shensi, and Kansu were entered, as well as Yunnan, Kweichow, and Szechwan.

The events which have been mentioned took place during a time when the Chinese Empire was being shaken to its foundations by the great Taiping rebellion. This began in the year 1850, and, lasting for fifteen years, was the occasion of an appalling amount of human misery. The Taipings overran the most fertile provinces, pillaging and looting wherever they went, captured Nanking, the southern capital, and advanced within a hundred miles of Peking. The rebellion was not finally put down till 1865, when the help of General Gordon with his 'Ever-Victorious Army,' and of other European officers, enabled the Government to crush their opponents.

**Taiping
rebellion,
1850-65.**

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**Period of
expansion,
1865-70.**

The state of chaos which prevailed during the rebellion made missionary work dangerous and almost impossible, and the suppression of the rebels was the beginning of a period of expansion to the inland provinces. The most important movement in this direction was the organisation of the China Inland Mission, which will be referred to more fully later. In 1865 the Rev. G. E. Moule, of the Church Missionary Society, afterwards Bishop of Mid China, settled with his family at Hangchow—the first definite instance of inland residence at any place not a treaty port.¹

**Tientsin
massacre,
1870.**

The penetration of inland China did not take place without the manifestation of a great deal of anti-foreign feeling on the part of the Chinese. The most serious outbreak was the terrible Tientsin massacre in 1870, in which twenty foreigners and as many Chinese were killed. It was due to the malevolent stirring up of ignorant and malignant suspicions against a Roman Catholic orphanage, in which the deaths had been numerous. It was alleged and

¹ Missionaries had previously settled both at Peking and Hankow, but both of these cities came within the scope of treaty obligations.

largely credited that the eyes and hearts of the children had been extracted by the foreigners for medical and other uses. A belief in this supposed practice is still fairly common throughout China among certain classes, in spite of all that has been done to enlighten the people, and for a long time to come it may prove ineradicable. Anti-foreign outbreaks occurred in a number of other places besides Tientsin, and the murder of Mr. Margary, a British Consul, in 1875, nearly brought about the renewal of war between Great Britain and China.

The great famine, which in the years 1877-78 overspread all the northern provinces of China, furnished an opportunity of giving the people a truer impression of the aims and character of the missionaries, and proved to be a wonderful opening through which to pierce the hard and forbidding crust of Chinese prejudice. In the former year eastern Shantung was the principal sufferer, but in the autumn of 1877 and the early part of 1878 the calamity extended over the rest of the province, a great part of Honan, and the whole of Chihli and Shansi. Large sums were subscribed in Shanghai and other ports and in our

**The great
famine,
1877-78.**

home lands. A large staff of missionaries, Roman Catholic and Protestant, with a few men from the Customs service, personally administered the funds in the distressed districts. Four missionaries died of fever and overwork, one of whom was honoured by the Governor of Shansi with a public funeral. The mortality among the Chinese seemed to be greater than had ever been known, amounting to between nine and a half and thirteen millions of lives. Famine relief unostentatiously and wisely conducted proved a golden key to unlock many doors heretofore closed, and the result was the immediate entrance into new fields of mission work never afterwards given up. Among these was the province of Shansi.

The Hunan pamphlets and renewed riots, 1890.

The year 1890, in which the second great conference of missionaries was held (p. 170), witnessed a widespread revival of anti-foreign demonstrations. All central China was seething with excitement. Vile anti-Christian placards and tracts were issued from the capital of Hunan, a province noted for the strength of its anti-foreign feeling. In 1891 and 1893 riots broke out in the Yangtse valley at Wuhu, Nanking, Hanyang, Wusüeh (where a Wesleyan mis-

sionary, Mr. Argent, and a Customs officer, Mr. Green, were murdered), and at several other places. In 1893 two Swedish missionaries were killed at Sungpa, a town sixty miles from Hankow, and the next year the Rev. J. A. Wylie was murdered by Manchu soldiers in Manchuria. These events were followed in 1895 by a still more terrible tragedy, in which the Rev. R. W. Stewart, of the Church Missionary Society, some of his family, and several ladies were barbarously murdered in Kucheng, in the province of Fukien. Throughout the foreign communities of China great excitement prevailed, since it was felt that the lives of no foreigners were any longer secure. When the news of the murder of the Stewarts reached England a crowded meeting was held, at a week's notice, in Exeter Hall, and from this great and representative gathering prayers ascended for the safety of foreigners and the progress of the Gospel. The Church Missionary Society refused compensation, an action which brought forth an official expression of 'profound respect and esteem' from the Chinese authorities. The action of the British Government in the matter,

however, was lacking in firmness, and none of the guilty officials were punished. The great province of Szechwan became a hotbed of mob violence with the suddenness of a tropical thunderstorm, and more than sixty foreigners were driven out of it. Mission work was completely broken up, and it was reported that several tens of thousands of Christians (largely Roman Catholics) suffered, many being killed.

**The war with
Japan, 1894.**

These events were inter-related not only with each other, but with the war which broke out in the summer of 1894 between Japan and China regarding their respective rights and duties in Korea. In the course of a few months the Chinese troops had been everywhere routed, the Chinese navy annihilated, Manchuria occupied, Port Arthur and Wei-hai-wei captured. Russia, Germany, and France combined to compel Japan to evacuate Manchuria, on the ground that it was not for international interests that the balance of power should be disturbed by allowing Japan a footing on the mainland. The Chinese people as a whole had but a misty conception of the merits of the war. Many of them had no inkling of its results except such as

was derived from wild rumours, and from cheap prints showing the Chinese warships driving the combined navies of the world into a maelstrom of destruction. There was, however, a widespread and a growing conviction that foreigners were ruining the country. To this feeling the outbreaks and violence in western China were to be mainly attributed.

In the midst of this political turmoil the Christian women of China presented to the Empress Dowager, on the completion of her sixtieth year, a special edition of the New Testament, splendidly bound in gold and silver, 'one of the most costly single volumes ever printed.' The contributors numbered nearly 11,000 from twenty-nine Missions. The gift was taken to the Tsung Li Yamen, or Foreign Office, by the British and American ministers. It was subsequently acknowledged by her Majesty by return presents to twenty-two missionaries who had taken a prominent part in the movement. Great interest and much curiosity were excited in the imperial palace by this event. The Emperor soon heard of it, and sent to the American Bible Society in Peking for copies of the Bible for himself. It afterwards

**Presentation
of New
Testament
to the
Empress
Dowager.**

became known that he not only read the Bible, but that he learned to pray.

**The
Emperor's
reforms, 1898.**

The year 1898 is memorable for the earnest but ineffectual effort of the Emperor to introduce practical reforms into all departments of the Chinese Government. By the middle of September a counter-movement was made by his aunt, the Empress Dowager. The Emperor was virtually imprisoned, and became but a mere titular ruler and a figurehead. During the attempted reform an immense impulse was given to the publications of the 'Diffusion' (Christian Literature) Society, the Emperor himself ordering a list of 129 volumes of all sorts and sizes.

**The 'Boxer'
uprising,
1900.**

The loss of Formosa, wrested from China as a result of the war with Japan; the palpable and increasing aggression of Germany (Kiaochow), Russia (Port Arthur), France, and Great Britain; the demand of Italy for a port in Chekiang; the growing pressure of foreign competition in commerce; the supplanting of junks by steamers, and of carts and boats by railways; the threat of the indefinite extension of these unwelcome lines everywhere through the empire; the opening of mines,

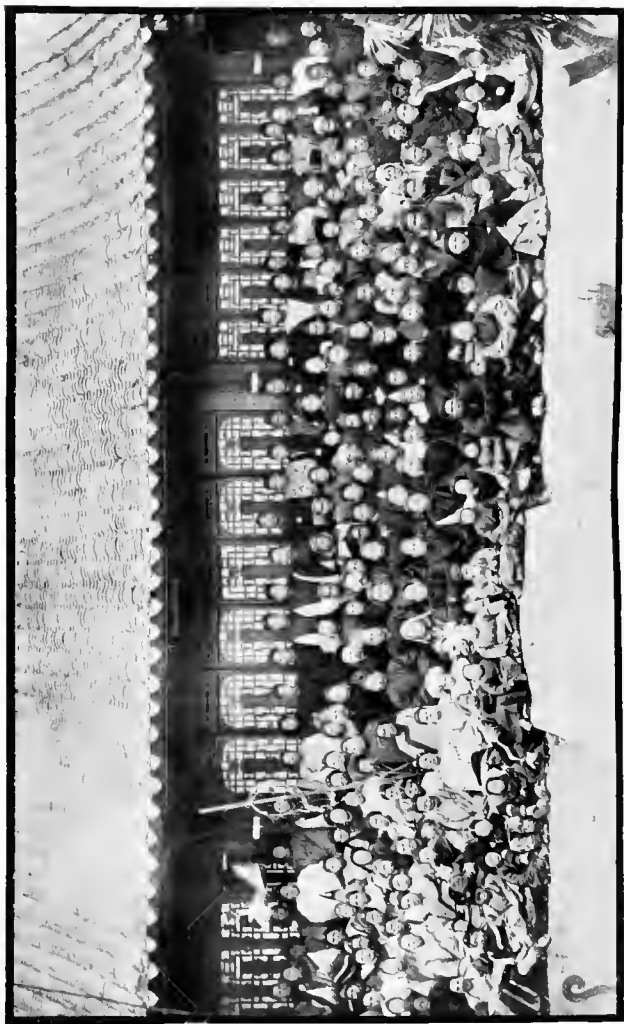
disturbing well-settled geomantic influences and outraging the 'Earth Dragon'; the hostility to reform engendered and encouraged by the attitude of the Empress Dowager; the antipathy excited by the indiscreet actions of many representatives of the Roman Catholic Church and of some Protestants; and especially the never-slumbering race hatred of the Chinese toward 'barbarians'—these were among the prominent causes of the great Boxer uprising. It really originated immediately after the *coup d'état* of the Empress Dowager in 1898, culminating by the spring of 1900 in a general anti-foreign movement. But for the firmness and tact of five men, Li Hung-chang (the Viceroy of Canton), two Viceroys in Central China, and the Governors of Shantung and Shensi, who disobeyed imperative orders from Peking to kill all foreigners at sight, and who prevented the southward spread of the rising, the whole empire might have been involved in the same insanity as the northern provinces. In Chihli, Shansi, and Manchuria 135 Protestant missionaries lost their lives, and fifty-three children, as well as thirty-five Roman Catholic priests and

nine sisters, and many thousands of Chinese Christians. The attendant destruction of foreign property was wholesale, and with insignificant exceptions universal throughout north China, extending from the Yellow River to the Amur, and from the China Sea to the deserts beyond the Great Wall. The effects of this persecution on the life of the Christian Church will be referred to later.

**Review of the
progress of
Christianity.**

We may now turn our attention to a review of the growth of the Church in China, and of the new forces emerging during the period in which the events narrated in the previous portion of this chapter were taking place. In 1877, the year of the great famine, there was held at Shanghai the first general conference of Protestant missionaries in China. At that time the total number of Protestant workers was 473, of whom 242 were British and 210 connected with American and German societies. The number of Chinese Christians, who at the close of the first war with Great Britain might have been counted on one's fingers, had increased to 13,035, and there existed 312 organised congregations.

Thirteen years later, in 1890, the second



A GROUP OF CHINESE CHRISTIANS

missionary conference took place. The number of missionaries had now increased to 1,296, the congregations to 522, and the native Christians numbered 37,287, nearly three times as many as in 1877. These bald figures, however, give no adequate impression of the tremendous momentum which the missionary work had gained, and which no statistical tables could exhibit.

The third general missionary conference met in April and May of 1907, once again at Shanghai; and the number of Protestant missionaries now in China, including married women, is given as 3,445, and the number of Chinese Christians as 178,251.¹ The figures relating to Chinese Christians given by many societies exclude all except adult Church members, and the Christian community must be taken as considerably greater. Thus the rate of numerical progress in the period between the first and second conferences has been more than maintained in the period between the second and third; and at the same time the average contributions of each native Christian has more than doubled since 1877.

¹ The returns of the number of congregations in 1907 are incomplete, but 2,535 are given for thirty societies.

**Formation of
China Inland
Mission.**

Few events have had so direct and far-reaching an influence on the evangelisation of China as the formation in 1865 of the China Inland Mission. Its founder, Mr. J. Hudson Taylor, reached China as a missionary in 1853. He was compelled after a few years to return to England on account of ill-health. While he was at home the needs of the vast and untouched provinces of inland China weighed heavily on his heart. He tried in vain to persuade existing societies to adopt his plans for a great forward movement. At length, after a prolonged struggle, Mr. Taylor felt that he must himself accept the responsibility of the work, and one Sunday at Brighton, in the year 1865, the crucial decision was made. 'Unable to bear the sight of a congregation of a thousand or more Christian people rejoicing in their own security, while millions were perishing for lack of knowledge,' he fell into great spiritual agony, and prayed to be given twenty-four fellow-labourers and the means of sending them out. In the following year he sailed for China with a party of fifteen others. The leading English journal of Shanghai remarked of the enterprise that it could only be the project

either of a knave or a fool, 'and we have reason to believe that Mr. Taylor is not a fool.' He lived, however, to see a radical change in public sentiment, and the little one literally became a thousand.

The mission is conducted on the principle that no personal solicitation is made for funds, and that its workers receive no guaranteed salary, but trust to God to supply their needs. The mission is interdenominational in character, and ecclesiastical complications are avoided by grouping the various workers in separate fields according to their denominational connection. The mission has also become international, having auxiliaries in North America, Australasia, Switzerland, Germany, Sweden, Norway, and Finland. The plan of operations is to occupy the large centres in each province first, and to work outwards. **Its principles.**

During the first decade of the work of the mission the nearer districts were occupied, and experience was gained. The second decade was one of wide extension. Long itinerations were made to distant parts, some of the journeys extending for thousands of miles, and the whole country **Its growth.**

was explored for the purposes of evangelisation. The actual occupation of most of the inland provinces did not take place for some time. In spite of the provisions of the treaty of Tientsin, it was not until the treaty of Chefoo (1876), which followed the murder of Mr. Margary, that China was really open for foreign travel and residence. In that year the provinces of Shansi, Shensi, and Kansu were entered, and in the following year the provinces of Szechwan, Yunnan, and Kweichow. Itinerations were undertaken in the violently anti-foreign province of Hunan, but settled work was not begun there until 1898. The mission has repeatedly obtained large reinforcements in answer to prayer. In 1881 prayer was offered for seventy recruits within three years, and seventy-six were received. In 1884 came the offer of the 'Cambridge Seven,' including C. T. Studd, the captain of the Cambridge University cricket team, and Stanley Smith, the stroke of the University boat. The offer of this band of volunteers had a far-reaching spiritual influence on the universities not only of Great Britain, but also of America. The number of missionaries connected with

the China Inland Mission is now 875, and work is carried on in sixteen different provinces.

During this period the important work of translating the Scriptures has made steady progress, in spite of the difficulties arising from the fact that the classical or book language is not the language spoken by the people, and from the differences of opinion among missionaries regarding the most suitable terms to be employed in translating the name of God. A translation of the New Testament into Mandarin, undertaken by a representative committee, was issued in 1872, but it was found necessary to print it in three separate editions, in each of which a different Chinese term was employed for the name of God. The Conference of 1890 appointed committees to elect three companies of translators to revise the Bible, one for the classical style, one for a freer literary style, and one for the Mandarin language. The revision of the New Testament (only) has been finished by each committee, and the revised translations were reported to the Conference of Shanghai in 1907. Translations have also been

**Bible
translations.**

made into the vernacular dialects of Fuchow, Ningpo, Shanghai, Amoy, Canton, Swatow, and other places. Portions of the Scriptures now exist in twenty-seven of the various dialects or languages of China.

Bible societies.

Every missionary is under obligations to the Bible societies, which provide for the translation, the publication, and distribution of the Scriptures. In addition to their inestimable services in providing the funds necessary for the translation and publication of the Scriptures, important work has often been done by their agents as pioneers. Mr. Alexander Wylie, during his fourteen years of service, visited and distributed the Scriptures in all but one of the eighteen provinces, being the first foreigner to traverse much of the ground, and the first Protestant missionary in most of the cities. The system of agencies, sub-agencies, colporteurs, and Bible-women connected with the British and Foreign Bible Society constitutes a vast missionary enterprise covering every part of China. The total number of Bibles, Testaments, and portions circulated by this society alone from the beginning of its work to the end

of 1905 was 13,246,263, and it is worthy of notice that the *increase* in the last decade (5,200,908) was but little short of the *total circulation* for the first eighty years. This fact suggests the immense influence which this single instrumentality has exerted, and is now exerting, for the regeneration of China.

The work of the Bible societies is fitly supplemented and complemented by that of the numerous tract societies, the principal ones having their roots in, and receiving their nourishment from, the great Religious Tract Society of London and the American Tract Society. The organisations engaged in this work have their centres at Shanghai, Hankow, Fuchow, and other ports, as well as in Peking and in remote Szechwan. The field of the larger of these societies is not merely China itself, vast as it is, but the whole world, wherever the Chinese have emigrated. The proportional increase in the book circulation of these societies is quite equal to the growth in the work of the Bible Society, while the Christian periodicals which they publish are essential to the healthy development of the Native Church.

**Tract
societies.**

**The Christian
Literature
Society.**

The Christian Literature Society (formerly called the Diffusion Society) was the outgrowth of the work of an able and a far-sighted Scotchman, Dr. Alexander Williamson, a man of broad outlook and wide influence, who prepared many valuable books. At his untimely death in 1891, Dr. Timothy Richard took the helm of the organisation, which aims at reaching and influencing the intellect of China by translating the best books available, and also by the issue of a monthly magazine, called 'The Review of the Times,' edited by Dr. Young J. Allen. Both Dr. Richard and Dr. Allen have produced a large number of important works, which have been read in every part of the empire. The society publishes also a monthly magazine for Christian readers, as well as a weekly paper, started by the Rev. W. Arthur Cornaby. The range of topics included in its book translations is wide, comprising religious, historical, biographical, and scientific works. In the absence of a copyright law, Chinese publishers have paid the society the sincere compliment of pirating its works as soon as they appear and upon a large scale—a practice which, although

interfering with the financial receipts, unquestionably helps to carry out the object of the Society to diffuse knowledge and light. The work of this organisation, one of the most important in China, is all done by a handful of men set free by their various societies for this purpose.

The great streams of Christian literature could not have been circulated without the aid of many mission presses, of which the largest has been already mentioned (p. 146). The printing of many of the dialects of China in Roman characters has made learning to read possible for many who could never have mastered the complicated Chinese characters, and thus rendered the Bible accessible to them and brought useful knowledge within their reach. The same plan of using the Roman characters is now adopted for the widely spread Mandarin, although under special difficulties, and as yet with but partial success. It is a remarkable fact, to which the Chinese are not yet awake, that practically all the labour expended to make their language more serviceable to the needs of the people has been due to foreigners. Within the past two years, however, a system of

**Mission
presses.**

initials and finals represented by arbitrary characters has been invented by a Chinese scholar, and by its aid many have learned to read in a wonderfully brief period.

**The Christian
Endeavour
Society.**

The Christian Endeavour Society, which in home lands has proved so valuable an agency for training new converts to become strong and aggressive Christians, was first started in China at Fuchow in 1885. It spread so rapidly that the sixth national convention of the movement, held at Ningpo twenty years later, was one of the most remarkable gatherings of native Christians held in China. There are at present 390 branches, and similar organisations exist under one name or another in practically every Mission.

**Work among
students.**

The movement among students, known in Great Britain as the Student Christian Movement, and in America as the College Young Men's Christian Association, is exerting a large influence among Chinese students. A number of new branches were started as the result of a visit by Mr. John R. Mott in 1896, and these, together with others already existing, were organised into a national union. A number of conferences have been held, and stress is laid upon the

responsibility of Christian students to evangelise their own country. One interesting development is in Shanghai, where a building is being erected at a total cost of 32,000*l.* (of which 5,400*l.* is contributed by non-Christian Chinese), which contains a 'Martyr Memorial Hall.' In some wholly non-Christian institutions, where no other avowedly Christian influence could penetrate at all, the Young Men's Christian Association has been welcomed for its social and moral advantages, and in these directions it has in China an unlimited field of usefulness. Already twenty-seven foreigners and fifteen Chinese are giving their whole time as secretaries for this work.

Since the Russo-Japanese war, the young men of China have been flocking to the universities of Japan. The number of Chinese students there is annually increasing, and already there are over 14,000 of them living in an abnormal and morally perilous condition. Christian work among them is being developed with great rapidity, and with many signs of promise of large and permanent usefulness, since these students must eventually occupy influential positions in their own land. Many hundreds of them

**Chinese
students in
Japan.**

have attended the classes arranged for them, and not a few have openly avowed their determination to live a Christian life.

**The Yale
University
Mission.**

The establishment of a college at Chang-sha, in co-operation with the different missions in Hunan, laying special emphasis upon science and medicine, and supported with men and means from Yale University, is a notable enterprise, and, although at present in its earlier stages, is of great promise and importance.

**The
Educational
Association
of China.**

The first Shanghai missionary conference appointed a committee to prepare text-books for schools. At the second conference further steps were taken, which resulted in the formation of the Educational Association of China. This has been an important agency in unifying the action of those engaged in educational work, both by its publications and by its triennial meetings. It is important in the present condition of education in China that this association should have a permanent secretary and greatly extend the scope of its activities.

**Some
prominent
missionaries
of the period.**

To specify all of even the more prominent missionaries of the present period would require a chapter, yet reference may briefly be made to a few. Dr. John L.

Nevius (1854-93), one of the chairmen of the Missionary Conference in 1890, was the author of many works in Chinese, and his little manual, 'Methods of Mission Work,' and his book on 'Demon Possession of To-day' have made his name everywhere known. Dr. Ernest Faber (1865-99), originally of the Basel Mission, produced some of the most valuable works of the period in Chinese. His writings are of a high order of excellence, and range from commentaries and the treatment of practical methods of evangelisation to a minute examination of the Chinese classics and Chinese history. The Rev. David Hill (1865-96), of the Wesleyan Missionary Society, was a noble spirit, held in honour not in Hankow only, but throughout China. Dr. Carstairs Douglas (1855), of the Presbyterian Missionary Society, accomplished valuable literary work in the Amoy dialect, and was much beloved by the Chinese. He was chairman of the first Shanghai Conference, and died in the same year in which it was held. Dr. John Kenneth Mackenzie (1875-88), of the London Missionary Society, first in Hankow and then in Tientsin, became well known through the exceptional opportunity

which fell to his lot of opening a great medical school in the latter port, under the auspices of Li Hung-chang. His influence over his medical pupils and his patients was great and permanent. James Gilmour (1870), of the London Missionary Society, whose heroic efforts for the Mongols will never be forgotten, died, worn out by his labours, in 1891. The Right Rev. S. I. J. Schereschewsky (1859-1906), of the Protestant Episcopal Mission, was a Russian Jew who, though for a few years incidentally a bishop, accomplished his life work in translation. To him alone we owe the Mandarin version of the Old Testament, a translation of the entire Bible in *wenli* (the literary style), of the Prayer-book in two styles, and of a reference Bible. For twenty-five years all his work was done from one chair, owing to his being paralysed and unable to speak clearly, while he could use a typewriter with only two fingers. His great achievements afford one of the best contemporary examples of indomitable perseverance in the execution of a divinely appointed task. He has been said to be the last of the old type of missionary scholars ' who gave themselves to this one



MR. J. HUDSON TAYLOR, DR. GRIFFITH JOHN, AND DR. W. A. P. MARTIN

pursuit, and to whom classical Chinese was an ideal.'

Of those yet living at least one or two names should not escape mention. Dr. W. A. P. Martin (1850), formerly of the American Presbyterian Mission, was afterwards President of the Language College of Peking, and later of the Imperial University. He is the author of a large number of Chinese works, and of several in English, the best known among the former being the 'Evidences of Christianity,' which has had an enormous circulation both in China and in Japan. He is still living in Peking, endeavouring in his old age to do yet more for the land of his adoption. Dr. Griffith John (1854), of the London Missionary Society, one of the most indefatigable of preachers and writers of Christian books and tracts, has spent most of his life in Hankow, but his writings have penetrated everywhere. Bishop G. E. Moule (1857), brother of the Bishop of Durham, has had a long career of usefulness. On his seventieth birthday 2,300 native Christians in his diocese presented him with a satin scroll inscribed with their names, as a testimony of the affection

**Three living
leaders.**

called forth by a simple and devoted life.

**The Boxer
martyrs.**

The close of the period under review has witnessed an event of paramount significance in the history of Chinese Christianity in the Boxer cataclysm, a veritable baptism of fire, by which the life of the Church was tested and purged, and through which the reality of its faith was witnessed to the world outside.

Adequately to deal with this subject would require many chapters. The native Christians from their circumstances were exposed from the first to the full fury of the blast. Concealment was impossible. Their constant refusal to conform to idolatrous customs always makes enemies and alienates friends. The high respect of the Chinese for lawful authority rendered their position one of peculiar embarrassment when ordered by their local officials, at the command of the throne, to recant their 'foreign religion.' Many might have escaped, but they had on their hands aged parents whom they could not take and would not leave. The 'temporary recantation' alluringly set before them by their officials was for many, especially in Shan-

tung and in Manchuria, an irresistible temptation, as under like circumstances it would certainly be in any Christian land. Many recanted, but many more did not. Hundreds were cut down without time for a word. Others were in fiendish ways tortured, buried alive, with opportunity at intervals to retract, burned alive like the living torches of Nero, chopped in bits and the fragments flung into running water, lest within three days they should 'rise from the dead.' The testimonies recorded in the eleventh chapter of Hebrews were repeated in China and on a great scale. Criticism of the shortcomings of the native Christians was lost in genuine admiration for their noble testimony, faithful unto death.

Even yet harder was the test to which some whose lives were spared were subjected. Many risked everything to take messages, convey letters, and even to stay with their foreign friends to the last. In one instance a Chinese teacher was entrusted with silver worth two hundred pounds sterling, which he hid, and disbursed to various parties of missionaries who were destitute, in such a way as to meet their dire need in the speediest way, and thus to

**Examples of
fidelity and
self-restraint.**

save their lives—a striking example of fidelity. The period subsequent to the foreign occupation of Peking, when the tables began to be definitely turned, proved a time of greater peril than the most threatening Boxer raids. The supremest passions of human nature for loot and for revenge were given a larger license than ever before. Considering the strength of the temptation, it is not strange that some fell beneath its burning weight. But there were more who escaped it, and splendid examples were afforded of calm self-restraint and of wise control over others.

**New
strength of
Christianity.**

The fact that although all the authority of the central government, many if not most of its officials, and the entire Boxer contingent were arrayed against the little Christian flock, yet it did not perish, but emerged stronger than before, justly made a profound impression upon the Church itself, upon its enemies, and upon the great mass of neutral spectators. It was and is a miracle, only to be explained by the protecting care of the Good Shepherd, who warned his followers not to fear them that could only kill the body and after that had no more that they could do.



MEMORIAL TABLET TO MARTYRED MISSIONARIES

In the years immediately following the Boxer uprising the native churches were everywhere re-established spiritually and materially, most of them becoming stronger than before the storm. In many cases indemnities for their losses were paid to the Christians by the same authorities who had lately been exterminating them; and in some instances the perils of money were worse than those of martyrdom, tending to nourish avarice, jealousy, and much greater discontent than had been caused by suffering. It was long before the evils were outlived. In very many places public and honourable funerals were held for the long roll of martyrs, Chinese and foreign, to whom substantial, and in some cases handsome, memorials were erected. But their lives, the recollection of their deaths, and their fragrant examples are, and will remain, the greatest treasure of the Church in China.

**The process
of reconstruction.**

CHRONOLOGICAL INDEX OF PAST CENTURY

1807. *Robert Morrison lands in China.*
1813. Translation of Chinese New Testament completed.
1834. Death of Robert Morrison.
1839. War with England.
1842. *Treaty of Nanking. Five ports opened.*
1850. Rise of Taiping rebellion.
1855. Delegates' version of Bible published.
1856. Second war with England.
1858. *Treaty of Tientsin.*
1860. Close of war. Treaties finally ratified. Opening of many new treaty ports.
1865. Close of Taiping rebellion.
China Inland Mission founded.
1875. The Margary murder.
1876. Treaty of Chefoo. Foreigners permitted to travel and reside throughout China.
1877. *First Shanghai Conference.*
1878. Great famine.
1885. Sailing of 'Cambridge Seven.'
1890. *Second Shanghai Conference.*
Hunan pamphlets. Renewed anti-foreign riots.
1894. *War between China and Japan.*
1895. Massacre at Kucheng.
1898. Emperor's reform edicts.
Coup d'état of Empress Dowager.
1900. *Boxer uprising.*
1905. Close of Russo-Japanese war. Chinese students flock to Japanese universities.
1906. Revolution in educational system.
1907. *Third Shanghai Conference.*

QUESTIONS FOR CHAPTER VI

AIM: TO STUDY THE GROWTH OF THE KINGDOM
OF GOD IN CHINA

1. Why cannot missions remain outside the influence of contemporary politics ?
2. Show how in the past half-century in China political events have influenced missionary work, and how missions have played a part in political history.
3. What was the immediate effect of the close of the war in 1860 ?
4. Did China then become entirely open for foreign residence and travel ?
5. What was the connection of the Taiping rebellion with Christianity ?
6. Is it fair to say that missionary work was responsible for the uprising ?
7. Were the European Powers right in finally giving their support to the reigning dynasty ?
8. Give an account of the general position of affairs in China from the Tientsin massacres to the war with Japan.
9. Indicate on the map the more important steps in the spread of missionary work in China.
10. How did the influence of Christianity penetrate into the imperial palace ?
11. What important events took place in the year 1898 ?
12. What were the chief causes of the Boxer outbreak ?

13. What expectations do you think may legitimately be based upon the numerical growth of the Christian Church in China ?
14. What were the chief aims of the founder of the China Inland Mission ?
15. What new lessons of faith were taught by this agency ?
16. Name some of the great missionaries of the last fifty years, and their achievements.
17. What difficulties with regard to Bible translation are met with in China ?
18. Is it a good thing to take a valuable missionary's time from evangelistic work for the sake of Bible translation ?
19. How do the Bible societies act as pioneers ?
20. What social dangers do the translation and publication of good literature prevent ?
21. In what ways is the Christian Endeavour Movement likely to help the life of the Chinese Church ?
22. What is the importance of work among Chinese students ?
23. What witness was borne during the Boxer outbreak to the previous missionary work by (1) the faithfulness of converts, (2) their abstention from looting ?
24. What results did the persecution have upon the Church ?
25. In what ways are the events of 1900 an enrichment of the life of the universal Christian Church ?
26. If persecution has been the test of the Church in China, what has been the corresponding test of the Church at home ?

27. Compare the opportunity in China to-day with that in 1860.
28. What appears to be the great need of missions in China at the present time ?

ADDITIONAL READINGS

Recent History of China :

Douglas—Europe and the Far East.

Weale—The Re-shaping of the Far East:

Taiping Rebellion :

Martin—Cycle of Cathay.

Speer—Missions and Modern History (pp. 11-70):

Thompson—Life of Griffith John (pp. 122-148):

Bible Translation :

Broomhall—The Chinese Empire (pp. 369-418):

Dennis—Centennial Survey of Foreign Missions
(pp. 134-137):

Gibson—Mission Problems in South China
(pp. 207-213).

Missionary Work and Missionaries :

Barber—David Hill : Missionary and Saint.

Berry—The Sister Martyrs of Kucheng.

Broomhall—The Chinese Empire.

Bryson—John Kenneth Mackenzie:

Bryson—Roberts of Tientsin.

Guinness—The Story of China Inland Mission.

Lovett—Gilmour of Mongolia.

Lovett—History of London Missionary Society.

Nevius—Life of John L. Nevius.

Stock—History of Church Missionary Society.

Taylor—Pastor Hsi.

Thompson—Life of Griffith John:

Watson—Robert and Louisa Stewart.

The Boxer Movement :

Broomhall—Martyred Missionaries of the China
Inland Mission:

Bryson—Cross and Crown.

Edwards—Fire and Sword in Shansi.

Forsyth—The China Martyrs of 1900.

Glover—A Thousand Miles of Miracle in China.

Headland—Chinese Heroes.

Ketler—Tragedy of Paotingfu.

Miner—Two Heroes of Cathay:

Smith—China in Convulsion (Chaps. XXXIV.-
XXXVI.).

CHAPTER VII

FORMS OF WORK AND PROBLEMS

It is too often forgotten that the words 'apostle' and 'missionary,' although one of them is derived from the Greek and the other from the Latin, are in meaning identical. The Book of Acts shows how apostolic missionary work was done in the first century, and in the twentieth century its essence remains the same.

The process by which entrance was obtained into new regions in China was everywhere substantially the same. The first stage was that of wide and incessant tours of exploration, by means of which a fuller knowledge was gained of the different provinces, and, what was of scarcely less importance, the people became accustomed to the sight of foreigners. The temporary headquarters of the travellers was a boat or an inn. When it was intended to attempt a lodgment, the visits grew more and

**'Apostle' and
'missionary.'**

**The evolution
of a mission.**

more frequent and were more protracted. At last the opportunity would come to rent a place from some one hard pressed for money (a class of which China is full), and then trouble would begin. The *literati* would complain to the magistrate, who would overtly, or more frequently covertly, encourage opposition until not improbably the bargain had to be annulled.

**Persistence,
patience, tact.**

Sometimes this unequal contest lasted for months, sometimes for many weary years, but in the end the persistence, patience, tact, and unflinching faith of the missionaries *always won*, even though their open and secret enemies were innumerable and of the highest rank. The men and the women who did this pioneering in the face of howling mobs, often with scarcely a moment of assured respite, are worthy of the highest honour. In some instances, especially following in the wake of relief in time of famine, mission-stations seemed to be opened with very little outward obstruction. Yet it was always true that prejudice and 'passive resistance' had to be lived down.

**The first-
fruits.**

In the early stages of a mission it is almost impossible to trust anyone, for one

soon learns the accuracy of the generalisation in the schoolboy's composition, that 'man is composed of water and of avaricious tissue.' By degrees a little corporal's guard of 'inquirers' gathers round, of whose motives it is, however, impossible to be sure. As we have seen in the history of the earlier missions it may be a decade before the first converts are baptised. All Protestant missions make large use of street chapels, to which everybody is welcome, where maps and pictures are hung, and explanations constantly given of essential Christian truths. By Roman Catholics, however, so far as we know, this agency is nowhere employed. Sometimes a mob collects and loots or destroys the chapel, which sooner or later is rebuilt. After a time it becomes an old story, and is then neglected.

Visits to other cities and towns, perhaps **Itineration.** originating in invitations from the curious, the impecunious, those having 'an axe to grind,' or the genuinely interested, gradually lead to the opening of new centres. Colporteurs are sent out with books to be exhibited and sold, or perhaps lent, and with tracts to be sold, or, in exceptional

cases, given away. The country is so vast and the population so dense that to this form of work there is literally no end. Some one must tend the infant churches at a distance, and thus a system of itinerancy grows up. Meanwhile the handful of baptised Christians, the inquirers, and the 'adherents' will not improbably be persecuted, at first, perhaps, in small ways, and then often with bitterness, being expelled from the clan, denied the use of the village well, and otherwise boycotted.¹ Such persons must be looked after, advised, and encouraged. The missionary in this way has to exercise the functions of an overseer or bishop.

**Native
agency.**

The Chinese themselves are the best evangelists. Converts show a remarkable readiness to bring in others, and it is largely by the efforts of individual Christians that the Church is recruited. Many of the converts, however, are quite uneducated and very ignorant of Christian truth. It is therefore the practice of missionaries to

¹ The clan system is an integral part of Chinese life, especially in Fukien and the adjacent provinces. Here the different clans have their hereditary and recurring feuds, in which pitched battles are fought, the officials only appearing at the close to take bribes from both sides.



EVANGELIST AND FAMILY

gather a number of them for a few weeks in 'station classes' at some central station, where they are taught to read, and are given some knowledge of the Bible and of Christian doctrine. They are thus better fitted to exercise an influence in the native Church. Those who make especial progress are sometimes brought back to receive a second course of instruction another year. Here and there a man may be found who possesses special gifts, either of character, or preaching, or business capacity. Such persons are often selected as preachers or colporteurs, and after receiving further instruction are set apart for the work of evangelisation. No part of missionary work is more important than the training of native workers, who are essential to the growth of a strong and independent Chinese Church. It is certain, moreover, that the ultimate evangelisation of China can be achieved only by the Chinese themselves.

Although the direction and administration of most of the work still remains in the hands of the foreigner, there is no branch of it into which the help of the native Christians is not called. They will be

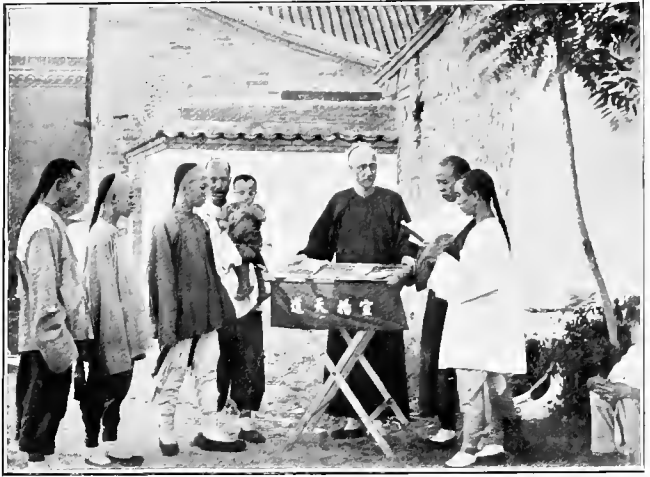
**Branches of
work.**

found superintending bookshops, teaching in schools and colleges, itinerating in evangelistic bands, managing mission presses, acting as hospital assistants, and filling every position from that of superintendent of a large pastorate down to the caretaker of a little preaching hall. Many a native evangelist or schoolmaster passes his life in a village where he is the only spiritual agent, and has to act as quasi-pastor of the small group of Christians, or sometimes as the solitary representative of Christ among the heathen around.

Some of these men have been converted comparatively late in life and have received little education, but have sufficient character to warrant their being set aside for some suitable work ; others again have been trained in Christian schools from childhood, and have gone through a full curriculum, even including a course in a theological college.

Sale of books.

The distribution of gospels, tracts, and other literature, either from a bookshop or upon an itinerating tour, is one of the most valuable of missionary agencies, aided as it is by the deep respect for literature which possesses the Chinese mind. The little



SELLING BIBLES IN A VILLAGE



BOOK SHOP

bookshop is often the place where some convert, placed in charge of it, can tell the story of his conversion many times a day in conversation with would-be purchasers. Romantic stories too are told of how a single gospel has been bought, committed to memory, and its precepts practised and taught to others without any Christian aid from outside. The quiet behaviour and Christian character of a colporteur has often created a profound impression and sometimes proved the means of entrance to a village or town otherwise inaccessible.

A well-equipped mission-station will **Medical work.** have a dispensary and a hospital, the resort of thousands from near and far. Multitudes refuse to come until their sufferings are intolerable and often incurable. Some come only to die, which in the earlier stages of the work may cause trouble, or even riots. Medical tours furnish large opportunities for the promotion of friendly feeling and for extending the missionary 'sphere of influence.' Nowhere is the missionary more in harmony with the command and the example of the Master than when as he goes he preaches and heals the sick. As a means of dissipating

prejudice the great advantage of the medical work is that it is a permanent agency—the sick, like the poor, we have always with us; that those who come do so of their own accord and for an object; that they are influenced at a most susceptible time; that a single patient may not improbably communicate his good impressions to many others while under treatment, and to a much larger number after he is discharged. The constant observation of the unselfish and unwearied fidelity of the Christian physician cannot fail to attract even the most unimpressionable Chinese, for he has never in his life either seen or heard of anything like it. Countless out-stations have been opened through the direct and the indirect result of medical work. The opportunities of the missionary physician, whether itinerating as an evangelist or in charge of a hospital, are unexcelled.

**Opium
refuges.**

In addition to other medical work special attention is often paid to the opium habit. Opium-smokers are the most hopeless class to be found in China, because not only has their physical vitality been undermined, but their moral power has also

been weakened, leading at last to a complete paralysis of the will. In the province of Shansi it is a common saying of the Chinese that 'eleven out of every ten' are smokers, even women and infants in arms are lulled to sleep with the noxious drug. Yet even there some of the best Christian workers have been reclaimed from a condition apparently hopeless.

Asylums or villages for lepers have been established in five different provinces, where excellent work has been done. There are eight orphanages (one of them in Hong-kong, but conducted by missionaries to the Chinese) caring for a great number of children—mostly girls. Eleven schools or asylums for the blind—the best known being that of Mr. Murray in Peking—are working what the Chinese justly regard as daily miracles, rescuing from uselessness a class hitherto quite hopeless. A school for deaf mutes in Chefoo is an object-lesson of what may be done on behalf of that large and unfortunate class. An asylum for the insane, begun under great difficulties by the late Dr. J. G. Kerr at Canton, is likewise a pioneer in caring for a numerous but hitherto neglected class. Such practical

**Special
benevolent
asylums.**

Christian philanthropy is often a more effective testimony than any preaching. As a Japanese Christian said of the work among lepers: 'It will do more for Christianity than anything that has been done. My people can argue as cleverly as your people about religion, but they know nothing of such love as this.'

**Schools for
boys.**

In the mission-station there will usually be established at an early stage a school for boys. The first pupils are any who can be got, but at a later period they will be mainly or wholly from Christian families, studying Christian books under a Christian teacher as well as the Chinese classics. These rudimentary beginnings will probably develop into a well-graded system of instruction, ending in a thoroughly equipped college. The doubts which have sometimes been entertained as to the wisdom of laying so much stress upon education as many missions have done may be said to have passed away. The development of colleges completed the system of missionary education at a time when the very conception of such institutions was alien to Chinese thought. Now that the Government is opening them on a large scale they become



BOYS' SCHOOL AT DRILL



COLLEGE STUDENTS

a work in a far western province, the local magistrate, when asked to drive them out, replied: 'What does it matter? They are only women!' When foreign ladies dress in Chinese costume some of the incidental disadvantages are diminished, but the all-prevalent Chinese suspicion is difficult to allay. A Chinese woman once remarked of some missionary ladies whom she had come to know a little that they seemed to be very good people indeed, with only one defect—they did not worship any gods. One of the distinct benefits which mission work brings to China is the object-lesson—all the more impressive because incidental and inconspicuous—of a Christian home, and Christian training and education of children. The second and third generation of converts have in this way received an impulse to introduce a new domestic life, the value of which cannot be exaggerated.

**Medical work
for women.**

The woes of Chinese medical treatment fall most heavily upon Chinese women. Their physical miseries are beyond description. The presence of an educated Christian medical woman in the sick room, wise and winning, strong and sweet, is one of God's best gifts to China. Not only has an

immense amount of relief been brought to suffering Chinese women by lady medical missionaries, but in connection with a number of the women's hospitals in China women students are receiving a training in medical science. In 1903 a medical college for women was opened in Canton with a class of thirteen students, while many applications had to be refused. The career open to a Chinese woman with a medical education is one of great promise and vast possibilities.

Station classes for women are being increasingly held, similar to those for men, but, owing to poverty, the pressure of domestic cares, and the servitude to 'old-time custom,' it is a difficult task to get them to attend. But even if held but for a short time, these classes afford valuable opportunities for instruction and training in Christian character, and for that social fellowship of which the lives of most Chinese women are painfully destitute. Many firm friendships are thus formed, and in these modest processes of Christian culture much admirable talent is often developed. For those who have the time and capacity there are training schools, in which

**The teaching
and training
of women.**

the pupils are for the most part married women, where not only the Bible but also elementary arithmetic and geography are taught. Women thus trained exert an immense influence for good upon returning to their homes. Some become the wives of evangelists and pastors, and so have a wide sphere of work amongst other Christian women ; others become Bible-women, spending their time in visiting the heathen women in their homes, where they are generally welcome, and can seize the odd moments of leisure in order to teach them and their children.

**Education of
Chinese girls.**

Parallel with the education of boys, but until lately at a great distance in the rear, runs the education of Chinese girls, without which there can be no true balance in the Church or in the home. The beginnings are generally small and often most discouraging, yet when the notion has once been grasped that girls have as good minds as boys, and especially when it is comprehended that even money-wise it is in the end a good investment to teach them, the most conservative Chinese begin to give way. The recent change of front in the most advanced parts of China in regard to

the education of women has brought the Christian girls' schools and colleges into a prominence which a few years ago would have been considered impossible. They are an essential factor in the coming Christian regeneration of China.

The kindergarten has made its appearance late in China, but it has come to stay. It is as yet seen at its best in Fuchow and Amoy. It is encouraging that the Chinese themselves, with the assistance of Japanese teachers, have adopted and are more and more introducing the system. As a means of utilising a period of child-life which the Chinese have for the most part allowed to run absolutely to waste, and as a means of attracting immediate attention and commendation on the part of uninterested and perhaps semi-hostile outsiders, the kindergarten has perhaps no rival.

**Kinder-
gartens.**

In a country with such highly-skilled artificers as China, industrial education is conducted under much greater difficulties than elsewhere, particularly as regards boys. In a few places these difficulties have been partly overcome by the introduction of improved looms for weaving, and also

**Industrial
schools.**

by other industries, such as carpentering, basket-making, and the like. Pupils in girls' schools sew, spin, weave, make drawn-work, lace embroidery, and a large variety of articles knitted with wool. The Roman Catholics, who, as a rule, are excellent practical managers, have always made a speciality of industrial work in varied forms. Protestants might learn much from them in this direction.

Lectures.

The new conditions in China have opened to missionaries many avenues of influence heretofore closed. Public addresses on subjects of general interest have become widely popular from Shanghai to Szechwan, and from Canton to Peking. In the latter city a chapel of the American Board has for some time been used as a lecture-hall, at which, on different days, both men and women have been instructed in current events and many other topics, such as history, geography, hygiene, and education. Princesses have attended these lectures, and one of them, the wife of a Mongol prince, gave an account of her tribulations in trying to introduce the education of girls among the Mongols, illustrating her success by exhibiting several

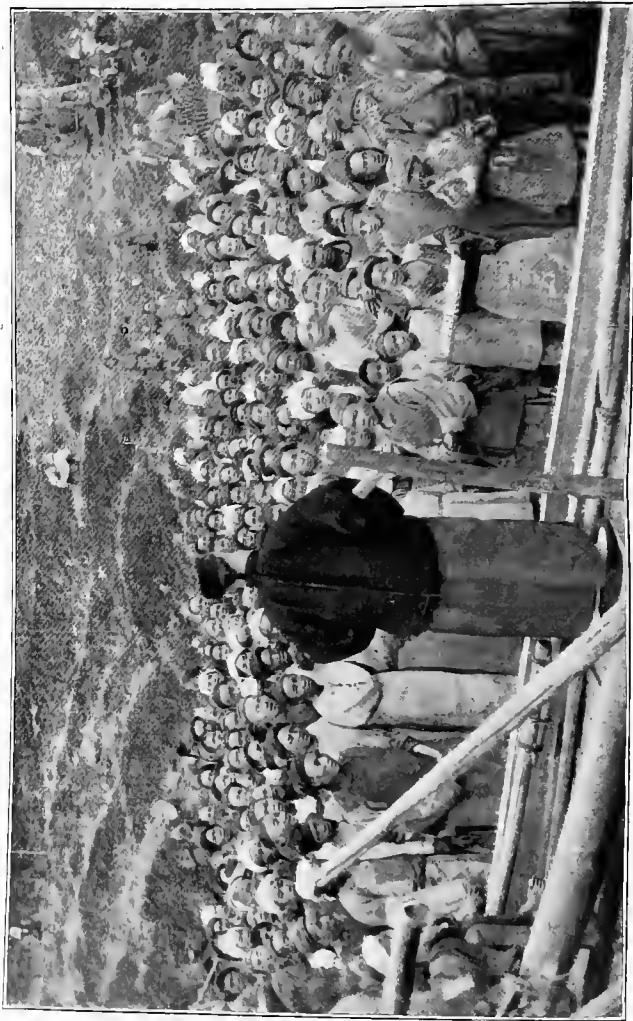
of her pupils. A Manchu duke, a nephew of the Empress Dowager, gave an address on filial piety. The editor of a Peking daily, and the editor of the 'Chinese Women's Journal,' herself deeply interested in the subject, have given lectures, and have commended the plan in their papers. As an opportunity to reach the hitherto inaccessible, but now intellectually alert, higher classes, these openings are invaluable.

A cognate but more permanent form of influence is that of museums combined with lectures. **Museums.** Probably the best example of this is found in the work of the Baptist Mission in Shantung. Nearly twenty years ago this was begun in Tsingchow, and more recently on a far larger scale in Tsinan, the capital. The buildings are throughout Chinese in style. A model of a foreign cemetery affords opportunity to explain Western ideas as to regard for the dead, without attacking, or even mentioning, ancestor worship. Models of St. Paul's Cathedral and other famous structures give a clear idea of Occidental architecture. Model railways and dredging-machines, large coloured charts, showing the shipping and trade statistics of different countries

(in all of which China is represented only by a thin yellow line at the bottom), convince as arguments could never do. A young Confucianist who came to scoff retired after a protracted visit to remark to his uncle (an official): 'Why, the only thing that China is ahead in is in population!' This important institution, which received 200,000 visits during the year 1906, is one of the best ways of attracting educated and official China that has ever been devised.

**Adjustment
of East and
West.**

1. One of the present mission problems in China is the adjustment between the East and the West. The effect of Japanese success in the war with Russia was at once felt in China. The cry of 'China for the Chinese' was not a new one, but now it had a new meaning. The boycott of American goods, which began a few weeks later, was both an effect and a cause. Many young lads in American schools, fired with the new spirit, went out on a 'sympathetic strike' because some Chinese had been ill-used in America. For some time, indeed, there had been in many of the schools, whether Government, private, or missionary, an impatience of control, and



PREACHING THE GOSPEL TO A HEATHEN CROWD

a readiness to make demands for better food, better accommodation, the remission of punishment, or the dismissal of an unpopular teacher, which was at once novel and ominous. In Shanghai an independent Chinese Church appeared asking for official recognition—a new move, which is in some ways in the right direction, since too much dependence on the foreigner has been a great evil, but which at the same time is not without its perils. The growing desire of the Government and of the people to eliminate all foreign influence renders the situation of those who conduct mission work one of increasing delicacy, requiring the wisdom of the serpent and the harmlessness of the dove.

2. A second mission problem is how best to present the Gospel. This has always been one of the largest and most comprehensive of problems. In Christian countries the preacher and his audience have a number of ideas in common, but in China this community of thought does not exist. The ideas which underlie Christianity are unfamiliar to Chinese thought. The words which the evangelist has to employ have not as yet any Christian

**Presenting
the Gospel.**

associations connected with them. Into words already possessing a fixed significance new and strange meanings have to be poured. It may be remarked incidentally that the wide difference of opinion which has existed among missionaries in China as to the best way of expressing in Chinese the names of God and of the Holy Spirit is often referred to as if it indicated a certain narrowness or perversity on the part of those using diverse terms, whereas it merely proves that there are not now, and never have been, any terms for distinctively Christian ideas which are altogether free from objection. At the present time the different branches of the Church in China are more nearly in agreement than ever before upon points heretofore disputed, and there is every prospect of growing unity in the future.

**Various
phases of the
difficulty.**

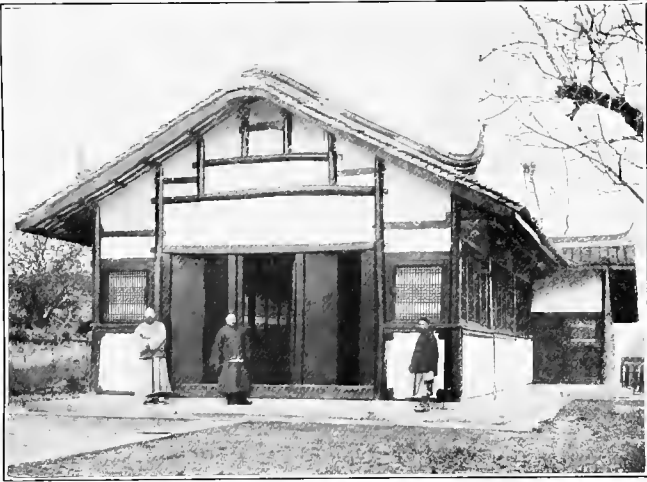
Each class of Chinese is fenced off from Christianity by its own barriers. The scholar finds it out of harmony with the teachings of the sages; the farmer and the labourer are too busy to listen and too dull to understand; the merchant perceives that his business methods are inconsistent with its precepts. The missionary is often conscious that a great gulf exists between

himself and his hearers. To the average Chinese the spiritual aspects of Christianity are at once incomprehensible and undesirable. The missionary is tempted to descend to the more material level of those whom he is addressing, thus emptying his message of its deeper spiritual content, and lowering its moral authority. The masses of China are as yet unaffected by Christianity. From one point of view China was never more accessible to the influences of Christian philanthropy, to intellectual and to moral enlightenment; while from another the antagonism to Occidental nations and to 'foreign religion' was never stronger. By what wise means is it possible not merely to remove the Chinese wall of prejudice, but to convince the Chinese intellect and to capture the Chinese will? How can we conserve the good of the old, while introducing the better and the best of the new? This is the present problem of the Gospel in China.

3. A third problem is the development of the Chinese Church. The Chinese have a strong liking for guilds and societies. The empire is full of the latter, most of which profess to 'practise virtue,' but it

**Development
of the Chinese
Church.**

may be remarked that no large movement from them to Christianity has ever taken place. When the Chinese once begin to realise the lofty purpose, the broad scope, the self-evident friendliness and hopefulness of the Christian Church, they are strongly attracted to it. In all the ages of Chinese history nothing like it has ever been known. From the beginning many have sought to use its shelter and its name for selfish ends. Since the failure of the tremendous assaults upon it in 1900 this has happened upon a great scale, requiring incessant vigilance and a firm control. The Church should be self-supporting, self-governing, and self-propagating. For a long time the first of these aims was but slowly and imperfectly realised, and much the greatest success in this respect has been among the poorest people. Many of the Chinese Christians are extremely poor, and even so apparently trifling a matter as the provision of lamp oil for the church services sometimes proves a difficulty. In such circumstances the easiest plan is for the missionary to meet the insignificant expense out of the mission funds, at the risk, however, of leading the Church to



DISTRICT CHURCHES

lean on foreign aid and weakening its sense of independence. But only by a wise and firm insistence on the responsibilities and obligations of membership of the Christian Church can a healthy and self-supporting native Church be built up, and it is gradually and surely being built up upon these lines. In the matter of self-government similar difficulties have to be surmounted. How to exercise a wise vigilance over the development of the Church, and ensure that the leadership should fall into the hands of those spiritually fitted for it rather than into the hands of those whose influence is due more to social position or natural ability than to Christian character, without at the same time depriving the native Church of initiative or preventing it from building up its own experience, is a problem demanding much tact, patience, and sagacity. In self-propagation few such striking results have yet been secured in China as in Japan or in Korea. The Chinese Church, however, has not as yet come to self-consciousness. In the not distant future we may expect a great expansion. How to keep it pure within, how to make it strong and aggressive

without—this is the problem of the Chinese Church.

**Treaty rights
of Chinese
Christians.**

4. Another problem is the treaty rights of Chinese Christians. The American and the British treaties of 1858-60 contained a toleration clause (to which the Chinese offered no objection) in these terms: 'The religions of the Lord of Heaven and of Jesus (Roman Catholic and Protestant) teach men to practise virtue and to do to others as men would be done by, and all persons shall be free to preach and practise these religions without molestation or interference.' From the first there were two views as to this article: first, that it was a great step forward, analogous to the legalisation of Christianity in the Roman Empire, and an impressive testimony to the great principle of religious liberty; and, second, that it was from a political standpoint unwise, and not only of no real service to the interests of Christianity itself, but probably injurious. 'The question of religious toleration,' it was said, 'is degraded by being thrust into the text of a treaty of amity and commerce, where it ranks equally with a provision for the opening of a new market or for the fixing of a



THE WHOLE CHURCH IN ONE CITY

Customs tariff. Above all is such a question out of place in a convention dictated at the point of the sword.' What was theoretically secured by this article was the right of missionaries to preach Christianity to the Chinese, and that of the Chinese converts to accept it. But these rights, unlike others in the same treaties, are left undefined and without provision for enforcing them.

As in the Roman Empire so in China, the introduction of Christianity brought disturbance of existing conditions. Every Chinese Christian was *de facto* a non-conformist, and not to conform is to set oneself in opposition to antiquity and to invite vilification. The clan system and the complex family life of one of the most litigious of peoples greatly increased the difficulty. Cases of 'persecution' constantly sprang up, many of them very real and very distressing. If the missionary appealed to his Consul, the usual result was for the matter to be referred from one official to another, nothing being done as a rule beyond the issue of an empty or semi-hostile proclamation which aggravated the trouble. If, as occasionally happened, the

Dealing with cases of persecution.

case was carried through with vigour, while 'justice' triumphed a new set of antagonisms to the 'foreign religion' was aroused. In China it is always difficult to be sure of one's facts in regard to any particular 'case.' At last truth may timidly emerge—but *never* the whole truth. Christian adherents at times used their new position to pay off old scores; at others old scores paid off to Christians appeared in the guise of 'persecution' If the foreign shepherd did not 'act,' he was certain to be reproached by his sheep as indifferent to the fate of the flock. Indeed, to sit passive when his converts were being outraged and sometimes murdered with Oriental barbarity was a moral impossibility. Yet if he interfered it was impossible to forecast the consequences. Doubts of the sincerity of the Government and its officials have frequently made it difficult to be sure of any position. Imperial edicts may indeed be issued, ordering complete protection for both missionaries and converts, but perhaps accompanied (or followed) by 'confidential instructions' *not* to carry them out.

Since 1900 the situation has materially

improved. Friendly relations with local officials have done much to smooth the way, while the growing discrimination between the Roman Catholics and Protestants, and the wide recognition of the high aims and the good work of the Church, have been of great service. Had the complex difficulties involved in the bestowal of rights without the means of enforcing them been foreseen, Protestants might have refused the doubtful advantage. But the public sentiment of Christendom would have refused to thrust Christianity in the nineteenth century back into the baleful situation of the first century. When the Chinese appoint just magistrates, not to be turned from the right by outside pressure, these difficulties will cease. Until then they will constitute a painful and a persistent problem.

**Improvement
since the
uprising.**

5. A further problem is that of education. The new departure of the Chinese Government in educational matters has put an end to the practical monopoly of Western learning possessed by mission-schools. Free tuition, and sometimes the payment of most or of all other expenses by the State, would seem to make competition hopeless; but

**The
educational
problem.**

from the absence of true normal schools, and from many other causes, the teaching standards of the Government schools must for some time remain below those of missionary institutions. The worship of Confucius in many Government schools excludes, and is intended to exclude, Christians. There is a constant and an increasing danger that young Chinese should reject the moral teachings and the wise restraints of the past, and drift into a theoretical scepticism combined with an epicurean licence. Many of the 14,000 Chinese students at present in Japan return with an imperfect knowledge of the language of that country, with a smattering of many branches of learning, with their self-conceit established, and with their morals undermined.

Danger of unbalanced development.

One of the chief perils of China at present is from the large number of students recently matriculated, unbalanced by any graduates. There is also a danger of putting Chinese studies too much on one side, thus to some extent denationalising the student. It is easy to educate young Chinese away from their surroundings, dissatisfied with the comparative ignorance and lack of ideals of their homes, whilst they remain

without any training to fit them for aggressive work and with no taste for self-denial or service to others. The abounding opportunities for well-educated young men and young women make it difficult to retain their services in the Christian Church, where they are indispensable. Infinite patience and consummate tact are required to meet these new educational problems of China.

6. There is also a problem of literature. Times have changed since two generations ago a Chinese Governor was captured by the British and taken to Calcutta. Being asked on the voyage why he never read anything, he replied that all the books in the world worth reading were already stowed in his abdomen (memory). In a paper read at the meeting of the Educational Association of China in 1905, Mr. John Darroch called attention to the rapid changes taking place in the hitherto fossilised literature of China. In the previous year there were more than 1,100 new publications in the fifty-five bookshops of Shanghai, and many new books each month. A single firm, the 'Commercial Press,' employed 350 men in its printing department, and twenty in lithographing, with branch establishments

**Remarkable
issue of new
literature.**

in Canton and Hankow, and agents all over China, and with expenditures of about \$14,000 (silver) per month. In a single year fifty-seven novels were issued, including translations of 'Uncle Tom's Cabin,' 'Treasure Island,' 'Memoirs of Sherlock Holmes,' 'Voyage to the Moon,' and 'Tales from Shakespeare.' Darwin's 'Origin of Species,' Mill's 'Essay on Liberty,' Spencer's 'Evolution,' and the essays of Rousseau, Montesquieu, and especially of Huxley, are displayed in the shop windows. In 1904 there were forty Christian and a hundred non-Christian periodicals. Under these revolutionary conditions there is a necessity for a much more extensive and varied Christian literature than exists, and also for far more apologetic and general works than have as yet been produced. The universe and its complex phenomena, the history of mankind, and indeed all branches of knowledge, should be presented from a Christian point of view to forestall and to counteract the agnosticism more and more widely prevailing in China. It is especially desirable that an increasing proportion of this work should be done by the rising race of Chinese Christian

scholars. Such in brief is the problem of literature in the new China.

7. Once again there is the problem of comity and federation. It is a common error to suppose that because Protestant Churches are working in China under many different forms, the Chinese are bewildered by their diversity. The truth is that the Chinese are accustomed to a wide range of variety in unity, for example in their own religious sects, among which there is found, in their own phrase, 'resemblance large, difference small.' When we are told that there are eighty-one missionary organisations, with missionaries from America and from six countries in Europe, besides Canada, Australia, and New Zealand, the magnitude of the Chinese Empire should not be overlooked. Unless, as rarely happens, there be some mutual antagonism, it is not the number of societies which causes embarrassment, but the absence of inter-relationship. In the interest of efficiency a thorough mutual understanding is desirable, especially in regard to division of the field and the employment of agents belonging to another fold. Considerable progress

**The problem
of comity and
federation.**

has been made in this direction, but much still remains to be done.

**Actual forms
of federation.**

By federation is meant such a co-ordination of individual units into a larger whole as to promote efficiency. The total destruction of all mission property in northern China in 1900 made this more practicable there than elsewhere. The American Board, the American Presbyterians and the London Missionary Society have united in a Union College at Tungchow, and in a Union Women's College and a Union Theological Seminary in Peking; while these three, together with the American Methodist Mission, have united in the Union Medical College of Peking, much the most important institution of its kind in China. In the Amoy district the English Presbyterian Mission, the London Missionary Society, and the (American) Dutch Reformed Church have united in a Theological College and Anglo-Chinese School. Similar plans in other provinces are under consideration. Steps have been taken to combine eight different branches of the Presbyterian Church in China—English, Irish, Scotch, Canadian, and American—into groups of synods, with the prospect

in the future of one general assembly for them all.

Influential local conferences of missionaries have repeatedly discussed federation in all its aspects, and it may be said to be now 'in the air,' yet not merely in the air, but a potential reality. What is needed is such a co-ordination of mission forces as to result in a federation of all the Protestant churches in China; union provincial colleges and possibly a union central university for all China; union periodical literature replacing the overlapping and inevitable competition of unrelated agencies. A unification of the production and the distribution of Christian educational and general literature is highly desirable. All these great steps are in line with the religious progress of the world of to-day. They represent ideals toward which the Church is more and more moving. How to reach them is one of the largest and most urgent of the many problems of mission work in China.

Other desirable advances.

8. Finally, there is the problem of the relations with Roman Catholics. It is probably difficult for a Protestant to do full justice to Roman Catholic Missions in China,

Relations with Roman Catholics.

because he cannot adopt their point of view. Matteo Ricci, perhaps the ablest man which that Church ever sent to China, effected his entrance and continued his residence in China by deceit, in accordance with the doctrine that the end justifies the means. On the same principle the Father, who was interpreter to Baron Gros in negotiating the French treaty of 1860, interpolated in the Chinese version four clauses not found in the (authoritative) French text. Of these the first two resembled the toleration clauses of the American and British treaties, the others authorised the punishment of those who persecuted Christians and conferred upon French priests the right to rent land and to buy or build houses at pleasure in any part of China. Although this fraud was soon detected, it was strangely enough never objected to by the Chinese Government.

**Demands for
official rank.**

After the Tientsin massacre (1870) the Chinese Foreign Office presented to the Foreign Ministers a memorandum in which complaints were made against the Roman Catholic Church of constantly interfering in law cases, of admitting and protecting bad men, of harsh enforcement of the

provision for restoring property anciently in the hands of the Catholics, and of the unauthorised assumption on the part of the missionaries of official rank with its insignia and privileges. By the pressure of the French Legation the Chinese Government nearly thirty years later was induced to confer this official rank upon the bishops and priests. The former ranked with the governor of a province and were entitled to demand an audience, the latter becoming the equal of officials of a lower rank, also having the right of audience at any time. Being obliged to make this concession the Government would doubtless have preferred to extend it to Protestants also, but the latter with unanimity refused it.

During the Boxer persecution the Roman Catholics suffered bitterly, but when the tide turned enormous indemnities were extorted, begetting much ill-will. Friction in widely separated parts of China has continued to increase ever since. In 1905 a magistrate in Nanchang Fu (the capital of Kiangsi), in despair of adjusting Catholic claims, committed suicide, which brought on a massacre in which not Catholics only but Protestants were murdered, and all

**Friction
through
excessive
claims.**

central China was thrown into a fever of excitement. As a rule the bishops are approachable and even friendly, and so also are many of the priests; but the latter are not infrequently deceived by their followers, many of whom, armed with the prestige of an irresistible corporation, use the Church for private ends. During the year 1906 practical war existed between Roman Catholic and Protestant adherents in the sub-prefecture of Taichow, in the Chekiang province, each side accusing the other of lawless aggression, to the scandal of both Churches and the disgrace of Christianity in the eyes of the peace-loving Chinese, who were obliged to send soldiers and a commission of high officials to investigate and to endeavour to adjust the quarrel. The course of the Catholics in China is morally certain to provoke reprisals whenever the Government and the people feel strong enough to deal with them. By what means the present difficult situation is to be met in accordance with righteousness, and yet in the spirit of that charity which never faileth, is the last which we shall specify of the mission problems of China to-day.

At the highly vitalised points of contact between the Occident and the Orient in our stirring twentieth century, perhaps the only people who have no 'problems' to confront them are those who have been peacefully laid to rest. Living men have live issues; but however numerous and difficult these may be, it should be assumed as an axiom that, given the right men working in the right way, Christianity can and will solve them all.

**Christian
solution of
mission
problems.**

QUESTIONS FOR CHAPTER VII

**AIM: TO GAIN A SYMPATHETIC UNDERSTANDING OF
THE PROBLEMS OF MISSIONARY WORK IN CHINA**

1. Describe the experiences of a missionary opening up a new district in China.
2. What are the different stages in the development of the work? What special difficulties are likely to be met with in each?
3. Can China ever be evangelised by foreigners? How does the answer to this question affect missionary policy?
4. What are 'station classes'? What necessary purpose do they serve?

5. What objections are there to employing a man in mission service immediately after his conversion ?
6. Show how the missionary needs the Bible, and the Bible needs the missionary.
7. Which branches of native agency most demand a special training, and which require special strength of character ?
8. In what ways are Medical Missions an aid to evangelisation ? What special advantages does the medical missionary enjoy ?
9. Mention some of the practical methods of Christian philanthropy in China. What influence are these likely to have on the Chinese ?
10. Is it safe to base an argument in favour of Christianity upon its philanthropic work ?
11. What is being done by missionaries on behalf of Chinese women ?
12. Why are station classes and training schools for women such interesting and important forms of work ?
13. What forms of mission work are open to Chinese women ?
14. If a heathen husband forbids his wife to be a Christian, would you advise her to leave him ?
15. What advantages have kindergartens as a method of missionary work ?
16. What value do you attach to lectures and museums as methods of advancing Christ's kingdom ?
17. What causes have recently rendered the Chinese more impatient of foreign influence both in the State and in the Church ?

18. Is the desire for independence and the elimination of foreign influence a legitimate one ?
 19. What difficulties does this spirit create in missionary work ? What attitude should the missionary take towards the growing national spirit ?
 20. What general line would you take in trying to present the Gospel to a Chinese audience ?
 21. What special difficulties has the missionary to face in seeking to present his message ?
 22. What progress has the Chinese Church made towards self-support and self-government ?
 23. In what respect is it superior in these directions to some branches of the Church at home ?
 24. If a small group of Christians earnestly desired a pastor, but could not afford his salary, what answer should be given ?
 25. What problems arise in cases of 'persecution' ? Are they always real ?
 26. What is the present position of the educational problem ?
 27. Exhibit the greatness of the opportunity for a great forward movement at the present time.
 28. To what extent is federation of the work of the various societies possible and desirable ?
 29. What actions of the Roman Catholics have caused friction with the Chinese ?
 30. Can antagonism between Protestants and Roman Catholics be avoided ?
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ADDITIONAL READINGS

- Brown—New Forces in Old China (Parts IV., V.)
Darley—The Light of the Morning;
Dennis—Christian Missions and Social Progress;
Foster—Christian Progress in China;
Gibson—Mission Methods and Problems in South
China;
Soothill—A Mission in China.
Taylor—Pastor Hsi.

CHAPTER VIII

THE TRANSFORMATION OF CHINA : ITS
CONDITION AND ITS APPEAL

TOTALLY unlike the China of 1807, when Robert Morrison began the first Protestant Mission, is the China of 1907. Mentally to reconstruct the era of the emperor known as Chia Ch'ing (1796-1819) requires not only much knowledge of those times, but a vigorous historic imagination. The traders from the West, who for three centuries had clung to the seaboard, were merely uncouth barbarians in the eyes of the Chinese of the Central Flowery Empire, with its sages and its heroes, its classics and its culture, and its immeasurable past. Little enough, indeed, had either side seen in the other to induce mutual respect.

During the times of greatest stress and strain nothing could have induced Englishmen and Americans to put up with what they had to endure but the great profits with

**Change of
a century.**

**Restrictions
at Canton.**

which the trade with China in those days rewarded them. Except Roman Catholic missionaries, there were no foreigners in China but merchants, and no merchants but in Canton. There they were all shut up in 'factories,' occupying an area not more than a quarter of a mile in length, with an open space in front about a hundred yards long by fifty yards wide, where amid the observation of an unsympathetic host of 'barbers, fortune-tellers, vendors of dogs and cats, quack medicines and trinkets,' and of all the curious, the foreigners might if they chose take their exercise. If they undertook to row on the river they risked being run into by crowding junks and drowned. If they took walks in the suburbs, or once a month penetrated three miles up the river to some flower gardens, they were invariably saluted with cries of 'foreign devil,' and were, moreover, in danger of being stoned.

**'Open' yet
not open.**

At the close of the war of 1839-42, China was supposed to be at last accessible to the West, and a big book was written, entitled 'China Opened.' When Peking had been captured in 1860 and another sheaf of treaties had been signed, China was again ascertained to be 'opened.' Forty years

later, during and after the Boxer episode, the same process was repeated. Sir Robert Hart, for fifty-three years a resident in China, and for a large part of the time at the head of the Chinese Imperial Customs, remarked in 1905 that during his first five-and-forty years in the country he seemed to be sitting in a vault into which not a breath of Western civilisation was allowed to enter. 'The Chinese were apparently unaware of the existence of foreign nations. They seemed as dead to the issues of modern civilisation as if it were removed from them by a thousand years. To-day every window is open, and the breezes are blowing through in every direction. We shall have occasional thunder-storms. We must expect that with these changed conditions; we may have a typhoon that will sweep some of us out; but we shall never go back to the old conditions.'

More than one chapter would be required for a comprehensive survey of recent changes in China. Of several of them incidental mention has already been made. These changes have been vainly urged upon China with varied iteration for half a century. Ten years ago scarcely any of

**Wonderful
present
development.**

them had yet been more than heard of; within the past four years most of them have been definitely adopted, some within only the past few months. No other country has changed so much in so short a time as the hitherto immobile embodiment of Oriental fixity.

**Change in
scholastic
ideals.**

The greatest change of all is the complete abolition of a system of examinations having a sanction of nearly two millenniums, and the substitution of modern learning. Whether we consider the millions concerned or the consequences of the step, it may justly be regarded as the most comprehensive intellectual revolution in the history of mankind. Mental torpor has been succeeded by alertness of mind, and of body as well; for in the colleges and schools with which China now swarms athletics take a prominent place. Young men who but a few years since would have been taught the 'proprieties' according to the Confucian 'code for mummies,' are now gazed at by thousands of excited spectators, (including many high officials), running sprinting races, putting the weight, or doing the long jump, the performances being completed with a tug-of-war and the

singular spectacle of prizes presented by a Chinese lady. With the flat cap and the semi-foreign uniform has come a new scholastic, a new provincial, a new national spirit—the evolution of patriotism ‘while you wait.’

Colleges for commerce, engineering, police, and other special subjects are springing up everywhere. The whole educational enterprise of the Government abounds in absurdities and crudities, such as opening provincial colleges without any intermediate or primary schools to lead up to them, and agricultural colleges with no adequate textbooks or experimental farms. But the Chinese appreciate learning for its own sake. They have unlimited patience and perseverance, and, like the Japanese, will eventually overcome all obstacles.

**Educational
ferment.**

Police reform, street cleaning, arboriculture, chambers of commerce, new manufactures, industrial exhibitions, prison reform, telephones, and electric lighting are impressive signs of the new life bounding through the national circulatory system. Formerly when a Western nation had some grievance it was settled by the opening of a new port. Now of her own initiative

**Social and
civic im-
provements.**

China opens them in numbers, to forestall and to limit foreign interference. Ten years ago there was in China one short railway. Now many lines built by Belgian, British, French, German, and Russian capital are completed, aggregating more than 3,000 miles in length. A considerable number of partly finished routes are opened for traffic; while in addition there are a score or more of others, some projected, some well under way, all of which the Chinese, alive to the enormous profits certain to accrue, intend to build and to manage themselves. These changes imply within a measurable period a new industrial, manufacturing, and commercial China.

Postal system.

Within nine years a national postal system has been developed, and extended to the principal cities of the eighteen provinces. At present there are about two thousand offices, one being added on an average every day. In 1904 the number of articles handled was sixty-six and a half millions, in the following year seventy-seven millions, and in 1906 one hundred and thirteen millions. The postal system is an innovation of great social, educational, and political importance.

Anti-footbinding reform, begun by missionaries generations ago, has within the past few years made such progress (in considerable part due to the energy and perseverance of Mrs. Archibald Little, the wife of a British merchant) that in 1906, on the tenth anniversary of the meeting of a society to promote it, it was disbanded and its work turned over to an influential Chinese organisation, which is taking it up with vigour—a unique instance of an impulse from without enthusiastically adopted by the Chinese themselves.

Anti-footbinding reform.

A Commission has long been engaged in a revision of the laws of China, a difficult but indispensable task, which can be accomplished only gradually. It has already been mentioned that a serious effort, owing much to missionary initiative, is now being made to put an end to opium-smoking. This will probably prove the most difficult of all undertakings, but it is not impracticable. When it is accomplished, it will be one of the most striking economic and moral reforms of the century. More ostentatious, though of far less real importance, is the projected introduction of 'constitutional government,' as a result of the recent

Legal and constitutional aims.

visit (1906) of the Imperial Commissioners to leading countries of the West on a mission of inquiry. For such changes the Chinese are as yet unprepared; but as they are in reality (although not in appearance) among the most democratic peoples in the world, there is no doubt that sooner or later they will secure self-government.

**Impact of
Western
civilisation.**

During the past century, as we have seen, there has been a mighty impact of Western civilisation upon the civilisation of the East. In this, commerce, diplomacy, and war have all had their share of influence. The establishment of legations in Peking, of consulates at all the opened ports, the object-lesson of an honestly administered Chinese Imperial Maritime Customs Service, the illumination imparted by many thousands of foreigners resident in China, an able and intelligent foreign press, the visits of Chinese to foreign lands, and the return of students educated abroad, have all been factors in the enlightenment of China. It must not be forgotten that by foreign intercourse dark shadows have also been thrown, but upon these in this connection it is unnecessary to dwell.



MISSIONARIES' HOUSES

Missions are therefore only one among many forces which have been at work in the transformation. But many of the other influences which have been mentioned could be felt only through an exceptional man here and there. All of them combined touched only the outer fringe of the empire, or the banks of its chief river. Many men other than missionaries have greatly contributed to our knowledge of China and its people, but probably the number of those who have permanently influenced the people of China is small. Nearly all of them have lived *beside* the Chinese, and not among them, and for this reason their acquaintance with the real life of the people was of necessity partial and limited. Missionaries, on the other hand, penetrate into every part of China and live everywhere, in the large cities, in market towns, and in hamlets. They speak every dialect of the empire. They have been a constant force, an always growing force, an increasingly aggressive force. The force of missions is the one real and internal force which has been working silently and slowly, but most surely, towards the change in ideals which was destined in the end to take place.

**Missions the
real leavening
force.**

**Pioneer
missionary
era.**

It was into the China of a hundred years ago that the pioneers of missions came, but since all that was done previous to the Treaty of 1842 was merely preparatory, it would perhaps be more accurate to reckon the practical beginning of regular evangelistic work from the latter date. Thus, in the providence of God, Protestant missions had been established for two full generations before the great transformation of China began, that the seeds sown beside all waters might have time to germinate.

That many mistakes have been made, sometimes due to errors and occasionally to infirmity of judgment, need not be denied, for it only affords an additional proof that the workers held their treasure in earthen vessels, thus making it more evident that the praise for whatever has been accomplished belongs not to man, but to God.

**A new idea
of God.**

What may it be claimed without exaggeration that Christian missions in China have accomplished? First and foremost, they have brought to China a new idea of God. If the Chinese ever had the idea of God at all, it had disappeared centuries ago, like the inscription from an age-worn coin.

In the absence of any knowledge of the living God the Chinese have worshipped real or imaginary heroes, and have been under an intolerable bondage to the spirits of the dead and to demons. Confucian morality with all its excellencies fatally lacks the sanction of a personal God of righteousness, holiness, justice, goodness, and truth. No greater gift can be brought to any people than the knowledge of God as a Father loving, caring for, and teaching His children.

The Christian message has brought to China not only a new idea of a personal God, but the story of His drawing near to men in the person of His Son to seek and to save the lost. It thus comes to the Chinese as a glad gospel of redemption, kindling new hopes and opening up fresh possibilities for life. In Jesus Christ they hail One who can deliver them from the fear of demons and evil spirits, and who can give them remission of sins and power to fulfil the moral law which previously appeared but a hopeless and unattainable ideal.

Christianity has also bestowed upon the Chinese an altogether new idea of man, as by creation and by redemption the child

**A new gospel
of redemption.**

**New con-
ceptions of
humanity.**

of God. The Fatherhood of God involves the brotherhood of man, and thus for the first time the classic dictum that 'within the Four Seas all are brethren' has become alive with meaning. In China, as in all Oriental lands, the individual is of comparatively little consequence; the family, the clan, society are everything. Woman is unhonoured. At the very points where Chinese social and family life is weakest, the immeasurable blessings of Christianity are most convincingly evident. It dignifies and ennobles man by revealing his individual responsibility to God. It elevates woman, sanctifies the relation between husband and wife, glorifies alike motherhood and childhood.

**Spiritual
transforma-
tions.**

Christianity proves its divine mission to China by its transformation of character, not in isolated instances only, but upon a large scale and with lasting effects. Gamblers, heavy opium-smokers, like some who in 1900 sealed with their lives the testimony to their reformation, proud scholars, the most hopelessly ignorant old women, multitudes have been re-created in the temper and the spirit of their minds and have begun to live a new life. In China,

as elsewhere, many of the regions most difficult to open (as the Fukien province) have afterwards yielded the largest fruit. The provinces of Manchuria, on the other hand, where the mass of the population are immigrants separated from their ancient homes and from their ancestral graves, have accepted Christianity upon a scale elsewhere unexampled.

It was once thought that the unemotional Chinese nature was unfavourable to strong religious impressions ; but it is now a frequent observation that the Chinese are not only as susceptible to spiritual truth as people of the West, but often much more so, for the reason that they have not frittered away their moral sense by resistance to repeated 'appeals.' The wonderful phenomena connected with evangelistic work in churches and schools in widely separated parts of China, as well as among Chinese wholly outside of Christian influences, are of great interest and value as bringing to light a mighty force hitherto wholly unknown. Chinese evangelists, tactful, consecrated, and of deep spiritual power, are more and more appearing, whose influence will be increasingly felt among their own

**Possibilities
of the Chinese
nature.**

people. Here is the human side of the energy which is to transform China.

The oral proclamation of the Gospel with a view to the regeneration of individuals has always been the keynote of Protestant missionary work. Amid great discouragements, fiery trials, bitter disappointments, this enterprise has been steadily prosecuted until much of China is dotted with twinkling points of light, each representing a mission-station planted in the cold and loveless Oriental atmosphere, and giving out in all directions light and heat. Sometimes in the midst of much apparent success there has occurred a depressing reaction. But lives of blameless self-sacrifice eventually overcome prejudice and suspicion, and in an ever-increasing ratio there is progress. The quest for 'results' is more or less vain. Without ignoring or depreciating tables of statistics, true mission work in China may be said to be indefinitely beyond and above them. Whilst figures record merely external phenomena, Christian missions are introducing a new moral and spiritual climate.

It is by the indefatigably persistent diffusion of literature that Christianity has

**The light
spreading.**

**Steady
literary
bombardment**



HOSPITAL WARD



PATIENTS ON HOSPITAL VERANDAH

largely prepared the way for the new era in China. Much of the country has been sown with books and tracts, and although multitudes of them seem to accomplish nothing, yet they penetrate where the living voice could never be heard. A work like the late Dr. Faber's 'Civilisation East and West' has been an invaluable handbook to progressive Chinese, official and non-official, by showing upon what lines China should be reformed. The 'Review of the Times,' with its constant essays upon China and her neighbours, and indeed upon all themes of importance, has been a light shining in a dark land. These and countless other books and periodicals have added each its silent quota of influence. The aggregate effect of this vast total is beyond computation.

As we have seen, in the matter of breaking down the initial walls of prejudice no agencies can compete with the hospital and dispensary, which, though at first often bitterly opposed, eventually win their way to the favour alike of peasant and of prince. What must be the value of 300 fully-qualified foreign physicians with 5,000 native assistants, treating annually, in 250

**The medical
lever.**

hospitals and dispensaries, at least 2,000,000 cases? Every orphanage, every school for the blind, every leper refuge, every effort to reach down to the defective and the dependent classes, is a testimony to a new spirit introduced from without, which is not only making itself felt, but is winning for itself the sincere tribute of imitation.

**Power of the
educational
propaganda.**

The educational activities of missions in China have been incessant. The total number of pupils at present under instruction in missionary colleges and schools in China is over 50,000. By the American missionaries especially the potency of this instrument of power, upon which the perpetuation and expansion of the Church in China depends, has been recognised. The education of Chinese girls in mission-schools was but yesterday regarded by nearly all Chinese with amusement tinged with ridicule. Yet so great is the change, that, almost before fully developed women's colleges can be established in China, the ideal has been accepted by the Chinese themselves. It was at the especial command of the Empress Dowager that the Imperial Commissioners visited Wollesly College to witness for themselves what has

been done by and for American women, and to learn what must be done in China. There are already signs that the coming education and elevation of the two hundred millions of Chinese women will impart to the national development such an impetus as has never before been known; and, humanly speaking, it will have been largely brought about through the work and the influence of Christian women in China.

Missionaries in China have studied the country, the people, and the language. They have examined Chinese literature, have made compendious dictionaries of the language and of nearly every important dialect. They have carefully investigated the religions of China in all their aspects, and the results of all these labours have been freely given to China and to the world. But the great work of the missionaries has been to preach Christ, and to explain His message. The knowledge which they have imparted has penetrated to the palace of the Emperor, to the yamens of the highest officials, and to the dwellings of the poor. This is evidenced by the allusions to Christian teaching met with in the native press, and by volumes concerning other

**China's debt
to the
missionaries.**

than Chinese religions now and again put forth by those occupying the highest official positions. Some of these works exhibit a surprising familiarity not only with the Bible but with Church history, and a friendliness of tone which ten years ago would never have been shown. The uncounted lives of Chinese Christians sacrificed in the convulsion of 1900, the many missionary martyrs—consecrated men, heroic women, and tender children—have not been without result, and will have a large influence in the future regeneration of the empire. Although not as yet accepting Christianity, China is learning from Christian lands, and must necessarily do so more and more.

**The mission-
ary body
mediators
between East
and West.**

The 3,700 and more men and women in the Protestant Foreign Mission ranks in China might all be gathered into a single large building. Scattered throughout the empire they are the chief of staff, the captains and the generals of a mighty army. Collectively they represent an accumulation of knowledge and experience concerning China and the Far East not elsewhere to be matched. They are in an important sense interpreters of the West to the East and

of the East to the West. They constitute an intelligent, a sympathetic, and a permanent body of mediators between the two—such a body as nowhere else exists.

China has always been the largest, and its peculiar conditions will continue to make it the most important, mission-field in the world. There is a deep need of the outpouring of the Spirit of God all over the land upon the hearers of the Gospel, and not less upon the readers of Christian books. The profoundest need of the Christian Church in China is such a receiving of God's Spirit as shall fit it for the great task of evangelising the empire. It has already among its leaders many noble men and women, but as yet they are relatively few. To train the coming race of Chinese civil and mining engineers, electricians, railway builders and managers by whom the empire is to be developed, was a task that required experts from Western lands. It is not less so in the far deeper mining and higher building of the Church of God in China. There is not now a general summons to 'all sorts and conditions of men' to enter China, but only to the best, physically, intellectually, spiritually. The call

**Spirit-
prepared
leaders
needed.**

is for men and women of an evangelistic temper and spirit to do among the growing churches of China the work which was done by the leaders mentioned in the Book of Acts—a work of inspiration and of uplift. Long before they know enough of the language to enter upon it, such men and such women will find their field.

**Call for
thorough
equipment.**

The call is for consecrated and thoroughly qualified teachers and professors for schools and colleges already existing, as well as for the great union colleges which are yet to be—one perhaps in every province, with possibly a great Christian university for all China. At present the drift among the young students is overwhelmingly toward the dazzling opportunities afforded by the new China. The need of a strong personal influence upon them by wise men and winning women from Christian lands is one of the most imperative anywhere to be found. There is an unceasing demand for skilful physicians, men and women, not to conduct hospitals and dispensaries merely, but to introduce into China the new medicine with its Christian ideals—one of the wisest, sanest, most hopeful of enterprises. There

is urgent need for men and women called of the Lord to help to prepare the new Christian and general literature for the illumination of hundreds of millions of minds and hearts. As yet not one half of one per cent. of the books which ought to be provided has been produced. Is there elsewhere any call like this? In every part of the vast field there is a demand for strong and wise all-round missionary statesmen, to advise, control, and guide in the difficult emergencies always arising. In every mission there is great need of able and experienced business men, to promote efficiency and to eliminate waste.

How is it that missionary societies have so few *self-supporting missionaries*, working not as free lances, but as regular agents of the society? In each department of activity their numbers should be greatly increased. How is it there are so few who are using their business talents in making money at home, not for selfish advancement, but to spend it on the support of others who cannot thus support themselves? There is a definite burden upon those whom God has called to work at home to send others, to consecrate every talent of

**Call for
greater
seriousness.**

enthusiasm and persuasion to rouse the Church, and to inspire the coming generation with a noble ideal of missionary service. There is a call for 'intercessory missionaries' at home, who in the secret place shall with a sympathetic knowledge and with fervent spirits share actively in the work which they have never been permitted to see. There is a call to every Christian to count the cost and realise the seriousness of the war of conquest upon which the Church has entered, and at once to equip and send forth an army adequate to the campaign.

**Kind of
missionaries
needed.**

The young men and young women who are needed for missionary work are those who have first been filled by the Spirit of God. They must know their Bibles, that they may be able to wield the sword of the Spirit. They must know how to pray, and must have unlimited faith in this mightiest of weapons. They must be men and women of vision—'visionaries' they will be termed—of the pattern of those who in 1806 knelt under the Williamstown 'haystack,'¹ undaunted by the indolent

¹ In 1806 Samuel J. Mills began his studies at Williams College, Massachusetts. The burden of the

torpor of the Church or the alert hostility of the world. They must have some thorough and well-assimilated knowledge of what has been done towards establishing the kingdom of God on earth, and of the vast work which yet remains undone. Two generations ago such knowledge was exceptional; now, through the growth of mission study classes, it is becoming common. Those who aspire to missionary work should be free from the ambition to be prominent, and content to remain altogether unknown. They should be willing to subordinate the insubordinate personal element, to esteem others better than themselves, and even, if need be, to work 'under' others. They should know men, and how to approach and win them. They should have had actual experience of some form of work before venturing to spread their unfledged wings in Oriental gales.

neglected heathen world lay heavily upon his heart, and at length he invited a few of his fellow-students to accompany him to the fields to consider how they might promote the evangelisation of the world. They were compelled by rain to take refuge under a haystack, where they spent some hours in prayer and conversation. When they rose from their knees Mills declared with burning enthusiasm, 'We can do it, if we will.' To this little meeting the growth of the missionary movement in North America may be in large measure directly traced.

Having once for all faced the question of a lifework, and having decided it intelligently and conscientiously in the light of the Word of God, and by the help of the Spirit of God, they will be in no danger of abandoning it without as clear a call to leave as they had to enter it. They should have good health, and be able to pass the examination of any life insurance company. They should be active in mind, versatile, and adaptable. 'There are very few such young people,' it may be said. There are unlimited numbers of them—or, if not, there should be. In other lines of enterprise the demand creates the supply. The man that could do great things at home in strong competition with hosts of others, may do much greater things abroad where there is no competition at all. Not until the *best* young men and women of the Christian Church recognise the magnitude and the urgency of the work to do which the Church was by her Master set apart, but which she is visibly not doing, will the anæmic life of that Church be replaced by the glow of returning health.

**A personal
call.**

In all the varied departments of missionary work there is indefinite *scope* for

young men and women of tact, skill, and consecration. The need for them is urgent now; the door of opportunity may not always remain open. It is not a call to 'sacrifice,' but to privilege, and to the dedication of the highest powers to the mightiest task yet remaining to the Christian Church. Unless to every reader it be a call to earnest prayer for the regeneration of China, this book will have failed of its purpose. 'And the teachers that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.'

QUESTIONS FOR CHAPTER VIII

AIM: TO REALISE OUR PERSONAL RESPONSIBILITY IN
FACE OF THE PRESENT OPPORTUNITY IN CHINA

1. Mention the principal stages in the 'opening' of China.
2. Name some of the contrasts between the China of 1807 and the China of the present day.
3. Compare the present decade with previous ones in respect to the rapidity with which changes are taking place.

4. Give instances of the Chinese eagerness for Western learning.
5. On what grounds is the change in the system of examinations to be regarded as so tremendous an intellectual revolution ?
6. In view of the facts already studied in Chaps. I. and II. (pp. 17, 41-44), what effect is the development of railways likely to have on China ?
7. What example can be given of an 'impulse from without' being naturalised in China ?
8. Show how missionary work is affecting profoundly the social life of the Chinese.
9. What advantages has China reaped from Western civilisation apart from Christian missions ?
10. Are these advantages outweighed by disadvantages ?
11. What evidence may be adduced in support of the assertion that missionaries have exerted a more powerful influence on China than any other force ?
12. Apart from their influence on the general life of the people, what religious blessings have missionaries brought to China ?
13. What might have been urged in defence of Christian missions to China at a time when outward results were small ?
14. Make a list of the benefits which China owes to missionaries.
15. Would a fair-minded Chinese admit the reality of all these benefits ?
16. What might he be inclined to urge on the other side as a modification of the good done by missionaries ?

17. Enumerate the separate effects of literary, medical, and educational work.
 18. What is the great need of China at the present time ?
 19. How may this need be met ?
 20. In what sense may the present be called a time of crisis in China ?
 21. How many missionaries are really needed to evangelise China ?
 22. Upon whom does the responsibility lie if China does not hear of Christ ?
 23. Enumerate some of the qualifications which a missionary to China ought to possess.
 24. How far ought the lack of some of these qualifications deter one from offering for service ?
 25. Enumerate some of the ways in which those who cannot go to China can help in working for its regeneration.
 26. Put in writing what you regard as your personal responsibility in view of the call of China.
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ADDITIONAL READINGS

The Opening of China :

Consult the numerous articles in recent magazines and reviews.

The Appeal of China :

Gibson—Mission Problems in South China (Chap. XII.).

Smith—Village Life in China (Chap. XXVII.).

Thompson—Life of Griffith John (pp. 292-293, 376-383, 386-389);

SUPPLEMENTARY CHAPTER

THE C.M.S. CHINA MISSION

**Place amongst
other
societies.**

IN the task of making Christ known to the millions of China the share of the Church Missionary Society has been neither inconsiderable nor without a quiet romance of its own. At the present time no less than eighty-one societies, large and small, are working together, like so many regiments in the army of the Lord, to plant the standard of the Cross in China. In the magnitude of its operations the C.M.S. stands high amongst these, being second in the number of its foreign and third in the number of its native missionaries; whilst both together constitute just one-tenth part of the total number of Protestant workers. But it is to be thankfully remembered that in working for God the various societies are united and not divided; the successes of one are the triumph of them all, and the special interest which

each soldier feels in his own regiment is not inconsistent with a sense of earnest loyalty to the army as a whole.

The work of the C.M.S. is deserving of study, not because it is distinguished by special features from that of others, but as an example of quiet and faithful labour characteristic of them all, carried on through storm and sunshine with that durable enthusiasm which the Gospel alone inspires. It is not possible in these limits to tell the story of each mission, but after a brief historical and geographical survey of the field, some typical phases in the development of the native Church will be described, which it is hoped will induce further study of this most fascinating subject.

The typical character of the C.M.S. work.

In the very first minute book of the C.M.S. Committee there is a long entry concerning China. This contains a promise to open a fund for the printing and circulation of the famous Chinese manuscript of the Gospels found by the Rev. William Mosely (see p. 136), if it should prove to be of sufficient 'fidelity and elegance.' In 1824 came a definite request from Robert Morrison that they would open

First thoughts of China.

work in China, and in 1832 this was repeated by other friends. In 1834 the Committee, inspired by Gutzlaff's journeys, made a contribution of 300*l.* to his work, and asked him for information as to future openings. He replied that men were wanted, 'who are ready at all times to lay down their lives for the Saviour, and can wander about forgotten and despised, without any human assistance, but only the help of God.'

Two years later Mr. E. B. Squire, an officer who had offered himself to the Society, was sent on a tour of exploration, but he returned without getting further than the Portuguese colony of Macao, and the real occupation of China by the C.M.S. did not take place until after the news of the Treaty of Nanking in 1842 had announced the close of the war.

**The opening
of the
Mission.**

In the spring of 1843 a gentleman signing himself *ἐλαχιστότερος* ('less than the least') handed over a sum of 6,000*l.* to be the nucleus of a fund for work in China, and in the autumn of the same year two young graduates were sent out, the Rev. G. Smith,¹ of Magdalen Hall, Oxford, and the Rev. T. McClatchie, of Trinity

¹ Afterwards first Bishop of Victoria, Hongkong.

College, Dublin. They were instructed to visit the five new treaty ports, and finally selected Shanghai as their abiding-place. Unfortunately Smith fell ill and had to return home almost at once, but in a year or two McClatchie was reinforced by others, and a beginning was made. Seven years after his arrival he baptised his first three converts, all from amongst the blind, for whom a work is still carried on in the city. The work at Shanghai has never reached large dimensions, and more of the history of the C.M.S. Mission centres round two cities occupied a few years later, those of Ningpo and Fuchow.¹

The work of the C.M.S., although now divided for the purposes of administration into the four 'Missions' of South China, Fukien, Mid-China, and Western China, yet for the purpose of review may be divided simply into coast missions and inland missions. The latter, which includes all the work of the Western China Mission (1892), and the new stations in the provinces of Kwangsi and Hunan (1899), are still in

**Review of
the field.**

¹ Maps marking the stations of the C.M.S. are to be found in the C.M.S. Atlas, the Gleaners' Atlas, or the *Annual Report*. The spelling of Chinese names adopted in this book differs slightly from that in the C.M.S. publications.

their infancy; whilst the former, comprising the bulk of the South China Mission, and also the Fukien and Mid-China Missions, have been growing and expanding during sixty years. The occupation of Shanghai (1844) was followed by that of Ningpo (1848), Fuchow (1850), Hongkong (1862), Hangchow (1864), Pakhoi (1886), and Canton (1898), to mention only some of the larger cities.

**The coast
missions.**

By a glance at the map the coast missions of the C.M.S. will be seen to lie entirely within the dialect-speaking area, whose peoples are cut off by differences of language from each other and from the great bulk of the Chinese race. The reason why the C.M.S. work is so largely confined to this 'pocket of China,' is to be found in its history. When the C.M.S. entered the country, the treaty ports were the only places where missionary work could be carried on; and in succeeding years the majority of the new stations that were opened were in the neighbourhood of the two cities of Ningpo and Fuchow, and represented the natural growth of the missions in these cities, rather than new posts occupied according to any definite

policy. Wherever the Gospel took root in a neighbouring city or in the surrounding villages, churches sprang up, and first an out-station and then a station for a European missionary were established.

As a mission expands, the growing life of the Christian community creates a demand for institutions of various kinds, churches, hospitals, schools, and colleges; and these institutions generally find their location in a great city forming the centre of a district where the work has advanced rapidly. Thus amongst the cities already mentioned we find every kind of missionary effort carried on, medical, industrial, and educational, besides the regular pastoral and evangelistic agencies. Evangelistic work is generally found to be more difficult in the cities than in the villages. Concerning Chinese cities Bishop Burdon once said: 'There seems to be something in the very atmosphere of a Chinese city opposed to the claims of religion. At home, if our great cities are the home of very much evil, they, at all events, are the centres of some good. In China I am almost afraid it must be said there is no counteracting influence to the evil.'

Work in cities.

In most of the great cities other societies are to be found at work, but always upon friendly terms of co-operation in the unity of the One Spirit.

**Work in
villages.**

But the greater number of Christians by far live in the country districts, in the smaller towns and in the villages, where the evangelistic work has always been more fruitful.

The village converts are for the most part simple and ignorant peasants, in small scattered groups, living out their new life amongst their heathen brethren, and sorely tempted to fall back to heathen ways whenever trouble comes upon them. The majority are unable to read, and are dependent for their small store of instruction upon their memory of what they have learned during their preparation for baptism, or upon other occasions. It would not be surprising were there many lapses into heathenism among such people, but in fact they are very few. However, the need for village schools, in order that some of the children at least may be able to read for themselves the Word of God, is seen to be no luxury, but almost a spiritual necessity.

In spite of all difficulties, both in village and city, the number of Christians has doubled itself in the past ten years. Would that churches at home showed a similar increase !

Although work was commenced in this province later than in Chekiang, and in its earlier years seemed much less promising, yet to-day not only does it contain two-thirds of all the converts, but also the Chinese Christian community has reached a further stage of development than in other parts. The story is well known how, after Fuchow had been occupied for ten years without any converts, the C.M.S. Committee considered its abandonment at a time of financial stress, and thought the year 1861, when the staff happened to be reduced to one (who had but recently come out), to be a favourable opportunity for withdrawal. How the young recruit pleaded for another year's trial for Fuchow, how the first converts were baptised during that year, and how the work subsequently grew ; this is a story which shows the need, and the safety, of closely following the Divine guidance. At the present time there are over ten thousand native Christians in Fukien

**Fukien
province.**

connected with the C.M.S., of whom five hundred are engaged as evangelists, teachers, or pastors, and eighteen have been ordained as clergy. The proportion of native to European labourers is five to one in Fukien, as compared with five to two in the rest of China.¹

Although Fukien is said to be the best evangelised province in China, yet, although larger than England and with a population nearly as dense, there are only thirty-seven clergy, and a number of ministers of other denominations considerably less than would be found in any one of scores of our large towns!

**Inland
missions.**

The first attempt of the C.M.S. to reach the Mandarin-speaking peoples was in 1862, when the Rev. J. S. Burdon² went as quasi-chaplain to the British Embassy at Peking. Although this city was occupied from that time till 1880 the work never expanded greatly, and it was finally transferred to the S.P.G.

In the year 1892, nearly half a century after the occupation of Shanghai, an attempt

¹ The proportions in other C.M.S. Missions are: South India 25 : 1, Uganda 22 : 1, Sierra Leone 16 : 1, Bengal 6 : 1, Punjab 3 : 2, Hausaland, 1 : 8.

² Afterwards Bishop of Victoria.

of a very different character was made with greater success. This was due to the insight and enterprise of the Rev. J. H. Horsburgh, then working in Chekiang. In 1888 he obtained permission for an itinerating tour in Szechwan in order to see what openings for work existed in that mighty province. In 1890 he returned to England for his furlough, fired with the project of going with a party into the far interior, to live as simply as possible, wearing Chinese dress, and inhabiting Chinese houses, upon the plan previously found successful by the China Inland Mission. It was during this year at home that Mr. Horsburgh published his well-known pamphlet 'Do not Say,' which has been the cause of so many offers of service, and which contains a mention of the projected mission to Szechwan. The practice of wearing Chinese dress was strongly opposed by some of the more conservative missionaries at the ports,¹ but in the end this and other objections were overcome, and the Committee yielded to Mr. Horsburgh's zeal, and the mission was undertaken. In 1895 there were two baptisms recorded, but in ten

¹ See Stock, *History of the C.M.S.*, vol. iii. p. 569.

years these increased to 192, besides an equal number of catechumens.

In the year 1899 work was also undertaken in the provinces of Kwangsi and Hunan, and, although constantly hampered by paucity of workers, there are already twenty-four baptised converts.

**The opening
of a new
mission.**

The first phase in the life history of a mission is when the workers arrive and begin to search for a habitation. The difficulties which are peculiar to this phase can be illustrated from the early history of Mr. Horsburgh's party just mentioned.

When they first arrived in the province of Szechwan they were warmly welcomed by the C.I.M. missionaries already there, in whose houses they stayed at first, scattered about the province.

At once attempts were made to rent premises, but for various reasons, mainly the difficulties raised by the mandarins, these efforts met with no success. Once a cottage was obtained by one of the ladies at Tongchwan, but the mandarin interfered and caused it to be given up again. One member of the party wrote home at this time: 'Serious as it is, God is

not to be beaten back by mandarins in China any more than by Pharaoh in Egypt.'

Several of the new missionaries spent this time of waiting in travelling about, staying in village inns for a few weeks at a time. One of these at Minchow, known as the 'Inn of Long Life,' was kept by a very friendly landlord, and Mr. Horsburgh and others received much kindness from the neighbouring Chinese upon their visits. One day, during a visit to Minchow, about two years after the arrival in Szechwan, Miss Entwistle heard of a little house to let close by the inn, and was enabled soon to conclude the bargain, paying down the necessary deposit of silver. The mandarin soon sent round in the endeavour to persuade her to receive back her silver and return to the inn, but finding this useless, left her there with the remark, 'Oh, it's only a woman, we will let her stay.' Upon hearing of the step which had been taken, Mr. Horsburgh was much afraid lest too hasty action might have endangered all hopes of permanent settlement. But with time these fears were seen to be unfounded, and by that sudden

action the very city upon which his heart had been set for years was thrown open to them.

Conversions.

The first two converts of the C.M.S. in China were baptised at Ningpo on Easter Day 1851, just a few weeks before the three blind men of Shanghai.

Now, after half a century, every year brings its hundreds of conversions, each one being a little world of romance in itself. From all directions they come; the servants in a missionary's household are sometimes converted through the witness of holy lives, some converts are first attracted by a tract or a gospel, many are drawn in through the medical work, and others are led by God in dreams.

**Conversions
through the
Bible.**

As might be expected, the Bible frequently is of itself the main instrument in conversion. A remarkable case of its influence was that of a man who opposed and greatly interrupted Mr. Hoare¹ one day when he was preaching together with a Chinese Christian helper in Chuki. The latter drew him aside, and offered to meet all his objections privately. Having a mind full of the knowledge of the Bible,

¹ Afterwards Bishop of Victoria.

he let the man raise his objections one by one, and then opening the Bible at a place where an answer was found, he made him read it for himself. At last the man exclaimed: 'Why, that is a wonderful book! It knows my thoughts far off, and answers them all. I must study it.' And the study led to his conversion.

Another striking case was that of Mr. Ngoi, who received a Bible from a missionary, read some of it through curiosity, did not care for it, and laid it aside. Subsequently, when a chapel was established at Kucheng, where he lived, he brought forth the Bible again and began to study it, with the result that he pronounced it 'very good.' He became an inquirer, and finally forsook all in order to follow Christ; and after some years as tutor at the College, he was ordained.

Two more stories will show the place which medical missions take in preaching; and the first of them illustrates incidentally the filial piety of the Chinese. In one of the preaching tours south of Ningpo, the evangelists had mentioned the hospital in that city to cure opium-smokers. Casually this news was carried to a

**Conversion
of opium-
smokers.**

Taichow man, who with his father had heard the story of salvation years before. Being himself in the bondage of the vice, he came to the hospital, and whilst there was made whole both in body and soul. At once he sent for his old father, who came down, and on his entry heard a woman reading the Gospel in an adjoining room, through which he was converted as suddenly as the Philippian gaoler. He said to Mr. Moule afterwards: 'Sir, twenty years ago, in Shanghai, I used to listen occasionally when there for business or pleasure to these same words; I remember part of what I heard. I was told that idols were false, and I have long ceased to worship them. I was told of sin, and I have long known myself to be a sinner. I was told of the Lord Jesus, but I forgot that best message, till, entering at the hospital door, I heard it once more; and there and then I believed.' The father and son were baptised together, and in spite of persecution the work grew till it is now the biggest in the Mid-China Mission.

Another recent case of an opium-smoker may also be cited. Having entered the hospital at Kienning, he tried hard to

break off the habit, but failed. As he was a fortune-teller, and thus conversion would mean the loss of his livelihood, the struggle was a severe one. But at last he put his whole trust in the Saviour, and is now saved from the vice and from superstition also, and is earning a precarious but honest living as a hawker.

In order that the Church may be firmly **Martyrdom.** founded, the spirit of martyrdom is needed. Although the great Boxer rising scarcely affected the C.M.S. districts, yet already there is a long list of martyrs who have sealed their faith with their blood. Most tragic of all were the deaths of Mr. and Mrs. R. W. Stewart, with two of their children, the nurse, and six lady missionaries, at Hwasang, near Kucheng, in 1895.

The trouble was caused by a political sect known as the Vegetarians, who began to behave in an unruly fashion during the war with Japan. The magistrate at Kucheng was threatened early in the year, and the disturbances grew so ominous that the missionaries left their houses and sought protection in the city. The ladies and children were sent to Fuchow, but returned before the summer. At last the Vegetarians,

exasperated by the magistrate, who had called out two hundred soldiers from Fuchow to deal with them, consulted a fortune-teller, who told them they must do some act of violence, to attack either (1) the city, (2) a certain rich man, or (3) the missionaries. Lots were cast three times, and each time it fell upon the missionaries.

The blow fell on August 1, when the whole party were spending a week in prayer and meditation at Hwasang. About a hundred of the Vegetarians attacked the house, killed Mr. Stewart and the others, and set the house on fire. Two of the children and one of the lady missionaries escaped as by a miracle.

A great prayer meeting for China was held in Exeter Hall in the following week, and the next year a greater number of inquirers came forward in the district than had ever been known before.

**How
expansion is
necessitated.**

Once a new mission is planted, expansion must follow in the wake of blessing, just as surely as a fire must spread. The following story of how the Gospel, like a fire leaping from house to house, spread from Ningpo to Hangchow, and thence to Chuki, is illustrative of this truth.

In the year 1864 the staff at Ningpo was reduced to two missionaries, the Rev. G. E. Moule¹ and his brother.

The Taiping rebels had just besieged, taken, and sacked the capital city of Hangchow; and one of the catechists at Ningpo, moved by these events, came to Mr. Moule with the words: 'Sir, proud Hangchow once rejected the Gospel. She is low in the dust now. Seize the opportunity. Enter in the Lord's Name.' The missionary was reluctant to divide the slender forces, but at last was overcome by the vehemence of his Chinese colleague, and in faith he went to commence work in Hangchow, the first European to reside in the interior away from a treaty port. His faith was honoured; the seed fell on good soil, and began to bring forth fruit.

In time a little preaching chapel was erected outside the 'Periwinkle Gate' of the city, and over it the words, 'the Holy Religion of Jesus,' the name officially given to Christianity. Struck by the name of Jesus, a schoolmaster from the mountains of Chuki, eighty miles distant, inquired its meaning of an old woman standing by, who, with

¹ Afterwards Bishop of Mid-China.

native courtesy, led him to the house of the catechist. For two hours 'he opened to him the Scriptures,' and the school-master immediately accepted the truth. Returning to Chuki, and growing in grace, he became a teacher of the Gospel also, and ultimately brought many friends and relatives to Christ. This was in 1877, and to-day there are three pastorates in that district, two being almost self-supporting.

**Medical
missions.**

The work of a medical missionary does not consist of sitting in a comfortable, or even an uncomfortable, surgery, and seeing patients all day. It requires every talent of organisation and administration as well as of preaching and healing. As a fully developed example of what a medical mission may become, the work of Dr. Duncan Main at Hangchow may be cited. The Chinese name of the hospital is 'the Universal Benevolent Healing Office,' and it justifies its title. The hospital is conducted in much the same fashion as one in England, but with the addition of Gospel services, and a great deal of 'button-hole theology,' to use Dr. Main's own expression. A thousand in-patients are treated there every year.

The out-patients on arrival at the outer gate pay an entrance fee and describe their circumstances to a clerk, and receive a ticket accordingly, regulating the order of their admission to the consulting room. In the waiting rooms, which are comfortably furnished and adorned with Gospel pictures, evangelists and Bible-women proclaim the way of salvation both by set addresses and private talks, and sell gospels and tracts. Nineteen thousand hear the Gospel thus every year.

In addition to the hospital there is an opium refuge, a leper hospital, a fresh-air convalescent home, and a medical college, where some twelve Christian students are prepared for medical work by a full course of instruction. In all, the medical side of the work is organised under twelve separate departments !

There is no more fundamental mistake than to regard educational missions as semi-secular. In every mission-school it may safely be asserted that the spiritual side of the work is put first. The general aim of educational missions may be said to be threefold. The first objective is to train and educate a strong native ministry

**Educational
missions.**

in view of the fact that all missionary work to-day looks towards the time when every great nation shall be evangelised by its own people. If this is to be effectively performed, nothing can be of higher importance, not even the direct preaching of the Gospel itself, than the training of those whose preaching will ultimately determine the form in which that Gospel will be carried to their fellow-countrymen. The second aim is to give the Christian community the benefit of education, enabling them to read their own Bibles, and generally to create a body of men who shall form a strong nucleus of the Church of the future. The third aim is to reach heathen children, and through them their parents, with the Gospel which is taught daily in all mission-schools before the other lessons begin.

**The C.M.S.
educational
ladder in
Fuchow.**

The way in which these three aims intertwine, and in which educational and evangelistic work are inextricably connected, can be seen from the following account of the institutions in Fuchow, given by the Rev. W. S. Pakenham Walsh¹:

‘Let us suppose that a Chinaman up-

¹ *C.M.S. Report*, 1906, p. 294.

country abandons idolatry and is baptised. He is anxious to have his children in a Christian school, and sends them to the day-school which has been opened in his village. One of these children is full of promise, he is in time recommended as a candidate for the boarding-school in the prefectural city, and after some years, at the age of seventeen, he is sent up by the Native Church Council for the entrance examination of the C.M.S. Boys' School in Fuchow. Here he remains three years, studying the Bible, the Chinese classics, and other subjects, such as geography, arithmetic, and so on, and coming into touch with boys and men earnestly Christian and anxious to take their part in the work of the Native Church. He leaves the school at Fuchow at the age of twenty-one (Chinese) and is placed in charge of one of those small day-schools to which his father had sent him as a child. After three years of this work he is recommended for the Theological College, and comes up again to Fuchow at the age of twenty-four. He is now probably a married man, and his wife may also come up to Fuchow and enter the Women's School. At

the close of four years he receives a certificate from the College and is appointed a catechist. Our hero, as he increases in influence and knowledge of affairs, increases also in wisdom and Christian humility, and in his great desire to see the Gospel transform and enrich his fellow-countrymen. The question of ordination is presented to him. He joins the Bishop's class for those who are thinking of entering the ministry. The examinations are duly passed, his nomination is accepted by the Bishop, and at the age of thirty-three he is ordained to a native pastorate.'

The Chinese Church.

The independence of the native Church has grown by leaps and bounds in the past few years; but whilst we look to the time when the foreigner shall be no more needed in China, it cannot be emphasised too strongly that the surest method of hastening that event is to send forth many times the present number of missionaries, both to enter upon new ground and to train up leaders in existing centres.

The three great aims before the Native Church are self-extension, self-government, and self-support. In regard to the first of these, typical examples have been

given, and it is a feature happily characteristic of the Chinese Christians that they habitually seek to propagate their faith. In regard to self-government, the lack of education is a great hindrance, but by the division of the village work into pastorates, and the establishment of native Church Councils, much has been accomplished. It is evident, however, that self-government can only be given completely when the funds also are supplied upon the spot.

In very recent years a great effort has been made towards self-support, and in many of the leading centres the pastors are no longer receiving their stipends from this country. The Church in Hongkong is not only self-supporting, but has its own missionaries, and in Fukien and Mid-China the same is true in several of the larger pastorates. One example of this may be given. In 1906, the Native Church Council in the Ningtaik district, hearing of the financial situation of the Society, at once made a bold move towards self-support, returning the grant for that year and promising to endeavour to maintain all the existing work.

Most of these Christians are but country

labourers, with an even smaller margin of money for subscriptions than the corresponding class at home, and these efforts are only made at the cost of real self-denial.

The outlook.

At present the work of evangelising China is only just begun. Let no one imagine for a moment that the mention of thousands of Christians gathered into native pastorates means more than this. In every province there are districts the size of English counties as yet unentered, and even in Fukien the extremest estimate would only give four Christians in every thousand of the population. Without doubt there are hundreds of thousands of villages in which the Gospel has never once been preached.

The Church has, indeed, been planted, and if it be watered with the prayers and tears of succeeding generations, God will give the increase. According to our faithfulness or unfaithfulness will be the fate of the men of our own generation in China to-day.

Two visions.

Two visions rise before us. If England proves unfaithful to the trust of the Gospel committed into her keeping, the candlestick

may be taken away from her as it was from the self-centred and self-satisfied churches of North Africa. And out in China the rising tide of desire for Western learning will spread and advance like a flood. The new generation will learn to despise religion and put their trust in science, and the new China will be built up not upon the model of Christian England, but of heathen Rome. The little growing Church will not indeed die, but will find herself face to face with all the forces of the world established in the place of power, persecution will follow persecution, and centuries must pass, each with its generations of sad and sorrowing lives, before our Christ can triumph.

But what might a revival in England mean to-day? It might mean that English Christians would copy that which they regard as so essential for the Chinese, and support their own pastors, so setting free annually many millions of endowment for the work of Foreign Missions. It might mean that they would copy the Chinese in giving one out of every fifteen of their number to minister in holy things, and so increasing the present niggardly supply of

workers fifty or a hundred fold. It might mean that the young men would see visions of the strategic importance of the present years in China and covet educational posts there more than at home. With the new supply of money and men, the competition now seen for each vacant post in the service of Government might become common for those in the service of God, as a new ambition filled the rising generation. In a word, the evangelisation of China in this generation might pass from a watchword into a practical policy, and our generation might see this magnificent empire brought to the feet of Christ.

Now is the parting of the ways. Which vision shall come true ?

QUESTIONS FOR SUPPLEMENTARY CHAPTER

AIM . TO REALISE THE SHARE OF THE C.M.S. IN THE
CONQUEST OF CHINA

1. What is the general scope and character of the C.M.S. China Mission ?
2. What events led up to the establishment of the mission ?

3. Into what two natural divisions can the C.M.S. field be divided? How was each commenced?
4. What are the main points of contrast between the coast and the inland missions?
5. Contrast the work in the towns and in the villages.
6. Might missionary work in the ports be easily overlooked by travellers or merchants?
7. Which is the best manned province in China? How does it compare with England?
8. Name and illustrate some of the difficulties of opening a mission.
9. Illustrate the place of the Bible in conversion.
10. Illustrate the value of medical missions.
11. Give an instance of martyrdom for the sake of China.
12. What do you regard as the most striking providential event in the history of the mission?
13. Show how the expansion of the work is an absolute necessity.
14. What must happen if this is artificially curtailed?
15. Describe the various steps in the educational ladder.
16. Describe the organisation of a medical mission.
17. What are the three aims of the native Church?
18. What would be the dangers in giving self-government without first securing self-support?
19. In whose hands does the future of China lie?
20. Is the evangelisation of China possible in this generation?

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POLITICAL MAP OF CHINA SHOWING CHRISTIAN MISSION STATIONS



INDEX

- Aborigines of China, 5
Agriculture, 64
Allen, Dr. Young, 178
American Board of Missions, 143, 145, 158, 210, 226
American Presbyterian Missionary Society, 145, 146, 148, 159, 185, 226
Amoy, 144, 149, 176, 183, 209, 226
Amur River, 170
Amusements, 61, 62, 63
Ancestor worship, 91-94, 96, 100, 127
Argent, Mr., 165
Art, 66

Baikal, Lake, 30
Baptist Missionary Society, 135, 145, 211
Bible societies, 6, 136, 140, 147, 167, 176
Bible translations, 117, 139, 140, 141, 142, 146, 152, 175, 184, 190
Bible women, 176, 208
Blodget, Rev. H., 158
Boats, Chinese, 10, 44
Boxer rising, 104, 129, 168-170, 186-189, 190, 221, 229

Bridges, 17
Bridgman, Dr., 143, 153
Buddha, 85, 105, 108, 119
Buddhism, 16, 30, 85, 98, 105-108
Burns, Rev. W. C., 153

Cambaluc, 117
Cambridge Seven, 174, 190
Canals, 17
Canton, 12, 14, 23, 35, 41, 102, 136, 143, 144, 148, 151, 158, 176, 203, 210, 224, 236
Carey, William, 135
Cathay, 31
Chang, 99
Chang Chih-Tung, 73
Changsha, 182
Chefoo, 158, 174, 190, 203
Chekiang, 3, 9, 13, 168, 230
Chia Ch'ing, Emperor, 235
Chihli, 11, 14, 19, 21, 163, 169
Chin Shih Hu'ang, 29, 31
China :
 cities, 19, 25
 divisions and area, 2
 favourable location of, 1, 2
 history, 27-34
 language, *q.v.*

- China (*cont.*):
 mineral resources, 17
 physical features, 7-10
 population, 3
 proper, 2
 rainfall, 13
 rivers, *q.v.*
 scenery, 16, 17
 wealth, 18
- China Inland Mission, 22, 150,
 162, 172-175, 190, 205
- China Proper, 2-5, 20
- Chinese People :
 characteristics, 27, 40-52,
 56, 67, 69, 70
 etiquette, 68
 homes, 56-58
- Chou Dynasty, 85, 87
- Christian Endeavour Society,
 180
- Christian Literature ('Diffu-
 sion') Society, 168, 178, 179
- Chu Hsi, 31
- Chungking, 8, 24
- Church Missionary Society,
 135, 136, 145, 149, 150, 159,
 162, 165
- Classics, 6, 31, 37-39, 47, 50,
 89, 97, 149, 204
- Clement V., Pope, 122, 132
- Climate, 1, 13, 16
- Clothing, 59, 60
- Colleges, 141, 142, 149, 182,
 185, 200, 204, 207, 209, 226,
 238, 239, 254
- Colporteurs, 176, 197, 199,
 201
- Confucianism, 84-96, 106
- Confucius, 28, 37, 38, 85, 87,
 90, 91, 94-98, 222
- Cornaby, Dr. W. A., 178
- Currency, 52, 65
- Darroch, Mr. John, 223
- Demons, 104, 245
- Diseases, 15
- Douglas, Dr. Carstairs, 183
- Edkins, Mr., 158
- Education, 208, 209, 221, 238,
 239, 250, 251. *See* Colleges,
 Examinations, Schools
- Educational Association of
 China, 182, 223
- English Presbyterian Mission-
 ary Society, 145, 150, 183,
 226
- Etiquette, 68, 69
- Examinations, 30, 42, 238
- Faber, Dr., 183, 249
- Famine, great, 163, 164, 190
- Farmer class, 41, 49, 64, 71,
 214
- Federation (Missionary), 225-
 227
- Filial piety, 47, 48
- Food, 58, 62
- Footbinding, 60, 241
- Formosa, 168
- Fuchow, 23, 76, 144, 149, 176,
 177, 180, 209
- Fukien, 6, 23, 41, 150, 151, 165,
 198, 247
- Fungshui, 18, 101, 102
- Gamble, Mr. Wm., 147
- Gambling, 62

- Genghis Khan, 32, 116
 Geomanoy, 100
 Gilmour, James, 184
 Golden rule, 88
 Gordon, General, 159
 Grand Canal, 9, 10
 Great Britain, 76, 144, 163,
 168, 170, 174, 180
 Green, Mr., 165
 Gros, Baron, 228
 Gutzlaff, Dr., 143
- Han Dynasty, 29, 30, 31
 Han River, 22
 Hangchow, 162
 Hankow, 8, 22, 158, 159, 162,
 165, 177, 183, 185, 224
 Hanyang, 22, 159, 164
 Hart, Sir R., 237
 Hill, Rev. David, 183
 History (of China), 28-34
 Hoare, Bishop, 15
 Hobson, Dr., 148, 153
 Honan, 11, 109, 163
 Hongkong, 15, 102, 150, 203
 Hsia Dynasty, 87
 Hsu, Paul, 127, 129
 Hunan, 164, 174, 182, 190
 Hung Siu-ch'uan, 160
 Hupeh, 159
 Hwang Ho, 8, 9, 11, 170
 Hwangpu, 21
- Ichang, 8
 Idolaters, 117, 118, 119, 120,
 121
 Industrial work, 209
- Japan, 16, 52, 66, 74, 93, 124,
 166, 168, 181, 185, 190, 217,
 222
 Jesuits, 33, 124, 126, 128-132,
 138
 Jews in China, 109, 116, 118,
 119
 John, Dr. Griffith, 23, 159,
 185
- Kaifeng, 109
 K'ang Hsi, 132
 Kansu, 159, 174
 Kerr, Dr., 148, 153, 203
 Kiangsi, 41, 99, 205, 229
 Kiangsu, 11
 Kiaochow, 168
 Kindergartens, 209
 Kins, 32
 Korea, 31, 166, 217
 Kowloon, 102
 Kuan Ti—God of War, 96
 Kuan Yin, goddess, 106
 Kublai Khan, 32, 33, 116-121
 Kucheng, massacre of, 165,
 190
 Kwangsi, 4
 Kwangsin River, 205
 Kwangtung, 160
 Kweichow, 159, 174
- Lakes, 11, 30
 Language, Chinese, 5, 6, 23,
 34-36, 136, 175
 Lao Tzu, 97
 Lectures, 210
 Legge, Dr., 90, 149, 153
 Lepers, 203

- Liang A-fa, 160
 Li Hung-chang, 61, 169, 184
 Lintsingchow, 9
 Literature, 27, 29, 30, 36, 42,
 106, 200, 223-225, 227, 248,
 255
 Little, Mrs. Archibald, 241
 Lockhart, Dr., 148, 153
 Loess soil, 11-12
 Lombard, Nicholas, 131, 132
 London Missionary Society,
 135-138, 145, 147, 148, 159,
 183, 184, 185, 226

 Macao, 125, 136, 138, 140
 Mackenzie, Dr., 183
 Mahomet, 119
 Malacca, 141, 143, 149
 Manchuria, 2, 4, 150, 165,
 166, 169, 186, 247
 Manchus, 20, 33, 129, 160, 161
 Marco Polo, 32, 114, 115, 117-
 119, 121
 Marcus Aurelius, 30
 Margary, Mr., 163, 174, 190
 Martin, Dr. W. A. P., 185
 Medhurst, Dr., 143, 146, 147,
 153
 Medical Missions, 144, 147,
 148, 183, 201-204, 206, 226,
 249, 254
 Mencius, 37
 Merchant class, 41, 44, 49, 72,
 214
 Miaotse, 5
 Milne, Dr., 139, 140, 143, 153
 Min River, 23
 Mineral resources, 16
 Ming Ti, Emperor, 105

 Mings, 20, 22, 33, 39, 123, 126,
 129
 Mission problems, 212-225
 Missionaries, 16, 24, 122, 133,
 152, 153, 163, 164, 167, 169,
 182, 185, 196, 214, 215, 243,
 251-259
 Missionary Conferences, 164,
 170, 171, 175, 183, 190
 Mohammedanism, 85, 108
 Mongol Dynasty, 20, 33, 116,
 117, 123
 Mongolia, 2, 4, 5, 20, 30
 Monte Corvino, John of, 122
 Montucci, Dr., 140
 Morrison, Robert, 136, 137-
 144, 146, 153, 160, 190, 235
 Moseley, Rev. Wm., 136
 Mott, Mr. John R., 180
 Moule, Bishop, 162, 185
 Mountains, 14
 Muirhead, Dr., 23
 Mullens, Dr., 159
 Murray, Mr., 203
 Museums, 211

 Nanchang Fu, 229
 Nanking, 22, 144, 159, 164, 190
 Native Christians (Chinese),
 133, 134, 150, 152, 166, 170,
 171, 180, 186-189, 197, 198-
 201, 252
 Native Church (China), 170,
 177, 189, 198-200, 213, 214,
 215-221, 223, 247, 253
 Nayan, 117, 118
 Nestorian Missions, 31, 113-
 117
 Nestorian tablet, 113, 116

- Nevius, Dr. John L., 183
 Newchwang, 150, 158
 Nicholas IV., Pope, 116
 Ningpo, 144, 146, 149, 176, 180
 North China, 4, 11, 13, 16, 30, 58, 60, 226

 Official class, 42, 44, 45, 59, 60, 68, 95, 238
 Oolpun, 114
 O-mi-to-fu {Amita Buddha}, 105
 Opium, 73-80, 144, 161, 202, 246

 Pantoja, Father, 128
 Paoting Fu, 19
 Parker, Dr. Peter, 144, 153
 Pearl River, 23
 Peking, 13, 20, 21, 24, 25, 35, 90, 114, 117, 126, 127, 128, 129, 148, 158, 159, 162, 167, 169, 177, 185, 188, 203, 210, 211, 226, 236, 242
 Plain of China, 11, 14
 Plano Carpini, John of, 116
 Port Arthur, 166, 168
 Postal system, 240
 Priests :
 Buddhist, 98, 107
 Confucian, 94
 Mohammedan, 108
 Nestorian, 113
 Roman Catholic, 169
 Taoist, 98, 100
 Printing presses, 141, 146, 147, 179, 223

 Railways, 23, 51, 102, 211, 240
 Ramusio, 118, 121
 Reforms in China, 168, 190, 239, 241
 Religions of China, 83-109
 Religious Tract Society, 177
 Ricci, Matteo, 125-128, 130, 131, 228
 Richard, Dr. Timothy, 178
 Rivers, 8-10, 51, 95
 Roger, Michael, 125
 Roman Catholic Missions, 31, 123-134, 169, 197, 210, 227-230, 236

 Scenery, 16
 Schaal, Adam, 129, 130
 Schereschewsky, Rev. S. I. J., 184
 Scholars, 42, 44, 49, 59, 72, 73, 98, 106, 214, 246
 Schools, 108, 200, 203-205, 207-209, 212, 221, 222, 238, 247, 254
 Secret societies, 44, 45
 Shang Ti, 90, 99, 131, 132
 Shanghai, 11, 14, 21-23, 73, 127, 128, 146, 148, 149, 158, 163, 170-172, 175-177, 181-183, 190, 210, 213, 223
 Shansi, 11, 17, 24, 164, 169, 174, 203
 Shantung, 4, 9, 11, 163, 169, 186, 211
 Shengking, 20
 Shensi, 24, 159, 169, 174
 Shun, 28, 50
 Shuntienfu, 20

- Sian Fu, 113, 129
 Sikawei, 128
 Smith, Stanley, 174
 Social relations, five, 86
 South China, 5, 6, 13, 16, 17, 30, 148
 S.P.C.K., 136
 Ssu-Ma-Ku'ang, 31
 Ssu-Ma Ch'ien, 39
 Station classes, 207
 Stewart, Rev. R. W., 165
 Stronach, Mr., 146, 148, 149
 Studd, C. T., 174
 Student Christian Movement, 180
 Students in Japan, work among, 181, 190, 222
 Sung Dynasty, 31, 32, 66
 Sungpa, 165
 Superstitions. *See* Fungshui, Geomancy
 Swatow, 158, 176
 Szechwan, 2, 8, 13, 18, 24, 76, 159, 166, 174, 177, 210

 Taichow, 230
 Taiping rebellion, 22, 91, 159-161, 190
 T'ai Tsung, Emperor, 114
 Taiyuan Fu, 24
 T'ang Dynasty, 30, 65, 66, 114
 Taoism, 97-104, 105, 106, 108
 Tartars, 31-33
 Taylor, Mr. J. Hudson, 150, 172
 Teignmouth, Lord, 140
 Temples, 94, 100, 102, 105, 106
 Tibet, 2, 4, 7, 8

 T'ien Chu, 132
 Tientsin, 9, 21, 63, 77, 103, 158, 162, 163, 174, 183, 190, 228
 Tract societies, 177. *See* Christian Literature Society
 Transmigration of souls, 99
 Treaties, 23, 144, 158, 174, 190, 218, 228, 236, 244
 Treaty, 20, 190
 Treaty Ports, 19, 144
 Tsinan, 211
 Tsingchow, 211
 Tungchow, 226
 Turkestan, 2, 4, 30
 Typhoons, 15

 Ultra-Ganges Mission, 142, 143

 Valignani, 124
 Verhiest, Ferdinand, 130

 Wall, Great, 20, 29, 31, 170
 Wan Li, Emperor, 126
 Wang An-shih, 31
 Wars, 144, 158, 166, 170, 181, 190, 212
 Waterways, 9
 Wei-Hai-Wei, 166
 Wei River, 10
 Wesleyan Missionary Society, 145, 183
 Williams, Dr., 29, 147, 153
 Williamson, Dr. Alexander, 178
 Wollesly College, 250
 Women, 60, 70, 167, 205-209, 246, 250

- | | |
|--|--|
| <p>Wuchang, 22, 159
 Wuhu, 164
 Wusüeh, 164
 Wu-tsung, 115
 Wylie, Alexander, 147, 153,
 165, 176</p> <p>Xavier, Francis, 124</p> <p>Yang-Sam-Tak, 138</p> | <p>Yangtse, 5, 8, 9, 11, 16, 20-23,
 29, 30, 32, 164
 Yao, 28, 39, 50
 Yellow River. <i>See</i> Hwang Ho
 Yin Dynasty, 87
 Young Men's Christian Asso-
 ciation, 180, 181
 Yuan Dynasty, 32, 66
 Yule, Col., 114, 121
 Yung Cheng, Emperor, 133
 Yunnan, 8, 30, 159, 174</p> |
|--|--|

